

# Calvinist Contact

An independent Christian weekly

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## Recognize third system: independent schools

Robert VanderVennen

TORONTO — The Government of Ontario should recognize three distinct and co-ordinate school systems: public, separate and independent, and acknowledge the rights and responsibilities of each, says the Ontario Association of Alternative and Independent Schools in a major position statement adopted at its recent general membership meeting.

Adding independent schools as a category to the existing public and separate school systems will provide a structure for the government to offer educational justice to independent schools, says Lyle McBurney, Executive Director of OAAIS. To date Ontario's independent schools, including Christian schools, do not have a stable legal status and do not receive financial support or educational services from school taxes.

### Four types of independent schools

This position paper recommends that four different types of schools make up the independent school category. The major differences are in the ways the schools are organized, their admissions policies, and their level of public financial support. All independent schools would need to

employ teachers who are qualified but not in all cases teachers who are certified in the same way public school teachers are now certified.

*Associated schools* would operate by an agreement with a local or public school board and would be open to all students of school age. This structure has been recommended in a report on independent schools prepared by Bernard Shapiro. Such schools would receive full provincial funding through public school boards, but not funding through municipal educational tax levies.

*Independent schools* would operate independently of a public or separate school board and would be open only to students whose families adhere to the distinctive principles of the school. They would receive 75 per cent of the provincial funding.

*Private schools* would also operate independently of public or separate school boards but each school would be free to set its own admissions policies. Funding for such schools, if any, would be determined by negotiation with the government, and such schools would be free to reject public funding.

*Home schools* would be independent of school boards, and public funding, if any, would be negotiated through the Independent Schools Branch of the government.

The position statement was hailed as a significant breakthrough "in a situation long marked by inequality" by Dr. Gordon Spykman of Calvin College, a speaker at the meeting. "The primary issue is not the level of public funding of non-public schools," said See STANDARDS — p. 3.

### Thinkbit

*Just about the time a woman thinks her work is all done, she becomes a grandmother.*

Source unknown

## Nurse recalls hurricane devastation



Photo: Ken Kerr  
Scene of devastation after Gilbert.

Marian Van Til

KINGSTON, Jamaica — Experiencing a hurricane is a chilling event. Ask Canadian Christine Stonehouse; she experienced Gilbert's fury. So did thousands of Jamaicans, many of whom have become refugees because of the September 12 storm.

Stonehouse, a member of the Willowdale (Ontario) Christian Reformed Church, lives in Kingston. She's on a three-year tour of duty as a nurse with the Mennonite Central Committee (MCC).

MCC works closely with the Anglican Diocese in Jamaica at the Saint Andrew Settlement. The Settlement is in the Majesty Gardens' section of Kingston, a densely populated ghetto where employment opportunities are virtually non-existent, where there is sub-standard housing, poor sanitation, drug addiction, teenaged pregnancies and violence of all sorts.

The Settlement was established in 1965 to bring to the people in that area "a feeling of hope" and to "encourage Christians of all persuasions to share in the building of a community that was sadly lacking in the ingredients characteristic of a decent community," says settlement administrators. Stonehouse works in the clinic there.

On the Sunday before Gilbert struck, everyone, including Christine's minister in his sermon, was talking of hurricane preparation. The government's Office of Disaster Preparedness (ODP) "urged shops and gas stations to open so that people could stock up on non-perishable food, batteries, and kerosene oil," says Stonehouse. "That had never happened before."

### The onslaught

That night, the rain started. Stonehouse called her family in Toronto, telling them a hurricane was about to hit Jamaica and that she would call again — if there were phone

lines — when it was over. In the meantime, she moved in with two MCC Jamaican representatives.

Early the next morning, with water already a couple of inches deep, the winds strong, branches down here and there and "zines" (shingle equivalents) on the road, a trip to the Settlement revealed that there were only about two dozen Jamaicans there. Stonehouse explains: "No doubt people felt that if they stayed in their homes (little tin shacks) they might be able to prevent them from blowing away, or their things from being stolen."

The Settlement was alarmingly low on food, Stonehouse noted. Fever and cough medicines were brought from the store-room and the cook was instructed in how to make "oral rehydration solution" (water, sugar, salt) in case diarrhea broke out. If the storm lasted a long time and too many people came, supplies would not be adequate. And there were few if any among the staff, Stonehouse felt, "of sufficient force of character to control a frightened, hungry crowd, should it come to that." See EYE — p. 2.

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### Next issue:

Tribute to Canada's foremost Christian philosopher, George Grant  
Portrait of the first minister to leave the United church after the homosexuality debate



Photo: Bob Kufeldge  
Lyle McBurney (r) confers with Ben Walpot, (chairman of the Board of Hamilton District Christian High School.



## Eye of the storm

... continued from page 1.

After Stonehouse returned to MCC headquarters, winds climbed to 150 mph, uprooting one mango tree after another, cutting off light and telephone lines, and later, the water supply of her MCC hosts.

At 10:30 a.m., two MCC workers who lived in the other section of the house yelled over that, next door, the roof of the Jamaica Mennonite Church's Way-to-Life office was blowing off.

On the radio, they heard that "Majesty Gardens had been devastated, that women and children were running through the wind in panic." There were 600 people packed into the Settlement. A neighbouring community, with no place like the Settlement to run to, was hit even worse.

"News from outside the corporate area (of Kingston) was sketchy, as most telephone lines were down," recalls Christine, "but from everywhere there were appeals for help."

### Deadly calm

Then, eerily, came the eye of the storm: the sun shone, the sky turned blue, the winds died to nothing. The calm lasted an hour-and-a-half. People came out to assess the damage, cut branches, hammer back zincs, or take pictures.

Round two was worse than round one. The storm redoubled its fury, the wind changing direction. "There were stories of trees being uprooted by the first wind only to be set right again with the second," notes Stonehouse.

One section of their house began to leak heavily; they vacated to the other section, drank tea, listened to the radio; waited. By 5 p.m., it was over.

"Thank God the storm had come during the day and not at night," Christine noted prayerfully.

Though she had heard about the damage, Stonehouse was not prepared for what she was about to see as she made her way back to her own house, which friends said appeared to be all right.

"Everywhere telephone poles were down, electrical wires tangled, trees uprooted, roof tops gone, windows smashed, debris scattered. Driving past New Kingston, the business section, we could already see the looters at work stealing office furniture, typewriters, computers, and any little movable thing. Everything was smashed up."

She spent the next day helping MCC friends repair their home, which was unliveable. The roads were badly flooded; water ran about 6-8 inches deep.

By Wednesday, at Majesty Gardens, the scene was still chaotic though the weather was

now sunny.

### Politics never absent

A doctor Christine had never seen before was shouting orders "as if he were in a hospital with a dozen nurses to do his bidding." But no one had enough medical knowledge to carry out his commands. There was one woman at his side, however, "who stuck like glue," says Stonehouse. She was Portia Simpson, "the person most likely to succeed Michael Manley as the leader of the opposition Peoples' National Party (PNP).

"Majesty Gardens is a PNP ghetto, the doctor a big PNP man," notes Stonehouse. One of the Settlement's Jamaican leaders drew her aside, saying, "'Politics, you see, my dear,' as if that explained everything." He added, "You just go up to the clinic and do your own thing and let him do his." So she did. The doctor soon left and the people then went to Stonehouse for help.

The clinic had lost part of its roof, lack of refrigeration had rendered vaccines useless, and everything was covered with layers of soot. Most patients hadn't eaten since Sunday. Boiled (i.e., clean) water was also scarce since people had either lost their stoves or had no charcoal. Nursing mothers could produce no milk, babies squalled with hunger or diarrhea; many people had respiratory infections, fevers, other pain, or puncture wounds in their feet from walking on exposed nails.

The week after the hurricane was "horrendously busy." The clinic workers saw about 70 people a day, including the normal sessions for pregnant mothers, blood pressure readings and family planning.

### After Gilbert

"Once upon a time, 'Before Gilbert,' Jamaica was beautiful," Christine muses. "But now is 'After Gilbert.' People are saying we shouldn't compare the two of them. Just forget the Jamaica that existed 'Before Gilbert,' concentrate on the life we have now; don't look back. No doubt these are wise words. Kingston looks like a war zone. Gilbert, the great leveler wasn't partisan. He smashed both rich and poor alike. The trees that have been left standing are stripped bare. For once, Jamaica reminds me of Canada in November."

In the wake of the storm, 98 per cent of Jamaica's chickens — one of the most affordable foods — were dead. That means no eggs either.

Millions of mango, ackee, banana and coconut trees were uprooted, all staples in the Jamaican diet.

Milk powder and condensed milk was gone. Fresh milk will be scarce until electricity is

restored countrywide which may take until *early next year*.

Cooking charcoal prices went up 50 per cent. The price of kerosine oil illegally quadrupled in some areas.

The rainy season has already come (October-November).

"So what does this mean?" Stonehouse asks. She answers her own question: "The poor will get poorer. There will be increased malnutrition among ghetto children, pregnant/nursing mothers and

senior citizens."

She admits it's depressing but urges Christians to "pray for us, support us." One serious threat, she believes, is that international aid agencies will become disgusted with the politics "which sometimes undeniably enters distribution."

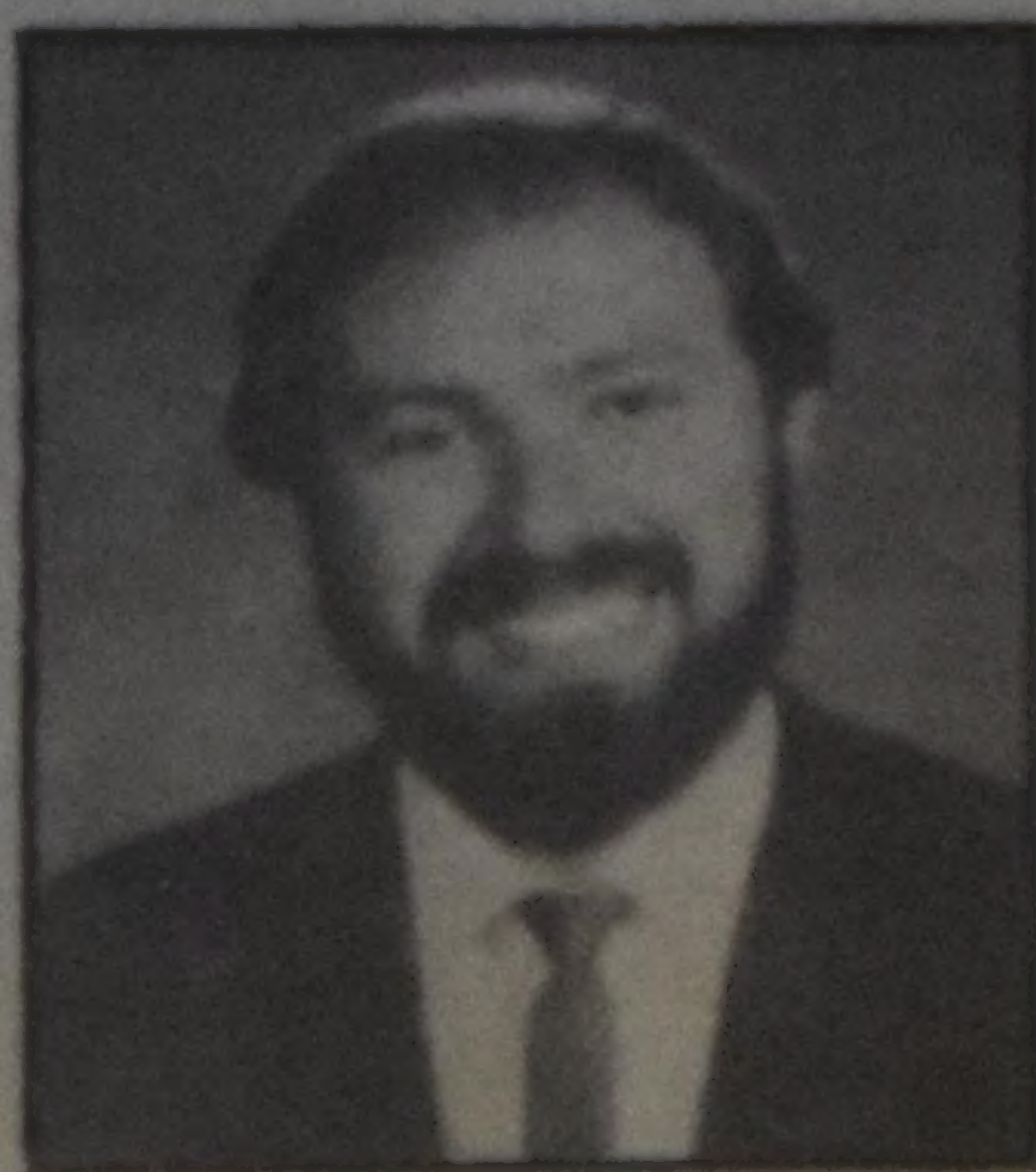
She wants North American Christians to remember, however, that there are agencies like MCC and St. Andrews Settlement (and the

Christian Reformed World Relief Committee and others) "who are genuinely trying to see that those who need the aid receive it. So please stand by us."

**Note:** Financial contributions can be sent to "Jamaican Hurricane Rehabilitation Project," c/o MCC, 50 Kent Ave., Kitchener, ON N2G 3R1, (Tel. (519) 745-8458); or c/o MCC, 134 Plaza Dr., Winnipeg, MB R3T 5K9 (Tel. (204) 262-6381).

## BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma



### The passing of a Canadian sage

Between the news of Ben Johnson's "fool's gold" and Brian Mulroney's "poll-driven" election call there isn't much room for anything else on news programs around the country. Yet there was a significant passing that deserves as much headline as the other more prominent events. *Maclean's* buried it on page 58 under the heading "Lament for a Sage": the Canadian philosopher, thinker, and sage George Grant died in the first week of October.

George Grant is not, by any stretch of the imagination, a household name among Canadians. Nor is he that in Christian homes around the country. Yet it is our loss that we are not more familiar with George Grant's thought.

One of his last books, *Technology and Justice* (1986), is a good example of his wise reflections. It consists of a series of essays on diverse topics which include technology, universities, (the philosopher) Nietzsche, euthanasia and abortion. These topics are tied together by the theme: how technology has shaped the way we live in Western society. Grant shows his ability to use Christian principles to form Christian positions and actions on important social problems.

### Penetrating commentary

The essay entitled "Thinking About Technology" is particularly striking. Most people are at once fearful and excited about new technology in our society. Yet these contrasting feelings have not stopped most of us from using all the technology available to us. For example, I write this column on my new IBM-compatible computer. Yet computers are also instruments that strike fear into many hearts. In writing on technology, Grant gives a very penetrating commentary on our society's use of technology.

What makes his analysis so acute is that he does not confine himself to asking the "regular" questions that most people would ask. For example, most people regard a technological instrument such as a computer as morally neutral, something which can be used either for good or for evil purposes. Many Christians think that using this neutral

instrument for good is what makes up a Christian perspective on computers. Grant, however, does not restrict himself to that kind of question. Instead, he analyses the question of "for good or evil purposes" itself and finds that it is misleading. By not allowing himself to be boxed in by the question, Grant makes it possible to realize that computers and other technologies are not neutral instruments.

### Towards uniformity

Grant argues that the use of computers is limited to certain kinds of societies and communities. In his words, "Computers can only exist in societies in which there are large corporate institutions." This makes them less than neutral. Through their use — either good or evil — computers contribute to making society more and more uniform or homogenous. Thus computers (and other technologies) are helping to make people — of, for example, different faiths and religious backgrounds — more and more the same.

Grant does similar analyses in other essays. Euthanasia, abortion, universities, and so on all are scrutinized by his keen mind. Not all of his conclusions are equally compelling, and at times his positions appear to trade a modern idea for one based on the ancient Greek philosopher Plato. Reformed Christians might fault him for that. However, he, and other Christians like him, should not be ignored. Too often Christians swallow society's pronouncements about how to think and act; too often we take as neutral what will in the long run lead us astray.

What is fascinating about George Grant is that he does not allow society to tell him how he is supposed to think about certain issues. He has his own Christian starting points, asks his own questions, and draws his own conclusions.

This is what I was always taught in my 16 years of Christian education and what I try to instil in my students. We may not always agree with George Grant. But we must listen to him; and we can learn from him.

*Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.*



# Pressreview

Carl D. Tuyl



**H**ave you seen Broadbent in his corduroy suits lately? No Sir, this is election time and Broadbent wears statesman-like, natty, custom-made suits. He also unfolds the NDP environment protection and rehabilitation programs as the campaign goes on.

Turner who turned his back on his Toronto-Baystreet connections and, in that process began to sound more and more like a new and improved NDP-er, has begun to take potshots at that party. Opinion polls have the two uncomfortably close though.

The Conservatives bask in the sun of popularity, and Monsieur, in contrast with Broadbent, is trying to look definitely folksy at times. A large percentage of election appearances are, if not controlled, at least greatly influenced by communication consultants who tell the campaigners when to smile, how many babies to kiss, and what the length of their haircut should be.

After all is said and done, the fact remains that this election is about free trade with the United States. I perused quite a few American newspapers in the past two weeks, and apart from a few short comments I could find no significant articles about the election or about the free trade treaty. The Americans are preoccupied

with the World Series, and their own Dukakis-Bush battle.

**W**e are going to have a 24-hour CBC news service on TV. It will probably start in the beginning of 1989. To compete with this service there will also be an all-news issue of *Calvinist Contact* every leap year.

Monsieur Mulroney, with cramped arms from doling out money, is now preaching the merits of deficit reduction. The government current deficit is about \$29-billion, and that in spite of the fact that this government has already raised taxes more than any other government in our history. According to MP Blenkarn the new sales tax would give Ottawa an added \$10-billion.

The great unknown in this 1988 political campaign is the vote of the yet-undecided. They are trying to make up their mind about the free trade deal, and they are skeptical about all the promises made by the party leaders.

**O**n the international scene the press is watching developments in Yugoslavia, where the federal government is decentralized to the point of impotence. (Remember His Majesty's criticism of the Meech Lake accord?) Tito used force of his personality to

transcend the many nationalistic divisions in that country.

The Pope celebrated his tenth anniversary in the Vatican, although he has resided there less than any other Pope in history. The Roman Catholic Church has acknowledged that the Shroud of Turin is a forgery manufactured about 700 years ago and not the burial cloth of Jesus as millions believed over the centuries. The cloth will continue, however, to be worthy of reverence.

The Roman Catholic Archdiocese of Miami is doing something that I proposed to churches years ago. It is getting into the credit card business. The church there gets a cut from all transactions charged to its parishioners' Visa and Mastercard cards. I think the treasurer of each congregation ought to sit in the lobby of the building asking all passers-by: "Will that be cash or chargex?"

**I** witnessed the American campaign from close by in the past two weeks. It is a distasteful affair. Hardly any significant issues are raised in the campaign. Both candidates dig deeply to find dirt in the other's past or present. On top of that, both candidates have the charisma of a discarded broomstick, which makes listening to them all the more boring.

I was reminded of what a Quaker missionary once said: "I shall pass through this world but once. If therefore, there be any kindness I can show, or any

good I can do, let me do it now; let me not defer it or neglect it, for I shall not pass this way again." Kindness, however, is low on the scale of political priorities.

South Africa's President P. W. Botha is courting black Africans, of all people. He had a cozy get-together with the continent's elderly statesman, Ivory Coast President Felix Houphouet-Boigny. Wrap your tongue around that name once. Not as easy as John Turner is it?

**N**ovember 1 will be the date for election in Israel. Shimon Peres has pledged that his Labour Party would pursue peace in the occupied West Bank and in the Gaza strip. Peres did not indicate whether he would

welcome the Palestine Liberation Organization to the negotiating table.

And here is surprising news from Britain, the land of the stiff upper lip. One in six Britons questioned in a survey could not find their own country on a world map. More than 40 per cent had a problem figuring out a simple restaurant bill. One person thought that President Reagan was the leader of the British Socialist Party, and when asked to spell "embarrass" one in 10 Britons immediately threw up their hands in defeat. No wonder the Empire can no longer say that the sun does not set on its territory. Britons are spending too much time gambling on soccer games.

*Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ont.*

## Standards for "satisfactory instruction"

... continued from page 1.  
Spykman, "but the principle that in the name of public justice governments are obliged to deal with all schools impartially."

One part of the position statement adopted by OAAIS members was a definition of "satisfactory instruction" in schools. The Shapiro Report identified the need for such a definition for public and separate schools as well as for independent schools.

This part of the OAAIS statement was especially praised by Dr. Sandra M. Anderson, who was chairman of the Calgary public school board in the early 1980s. She told the group that "a definition of satisfactory instruction becomes essential in establishing a threshold legitimacy for private schools." "I believe," she added, "that if a satisfactory instruction standard had been in place some years ago in Alberta, it would have gone a long way towards defusing the explosive atmosphere which

surrounded Alberta's private schools."

OAAIS also went on record to say that the government has the responsibility to protect the parents' rights to choose the kind of education they want for their children, and to give legal recognition to private schools. It must also give independent schools access to money from educational taxes and provide an appropriate school inspection procedure. Representatives of independent schools should also be able to participate in the development of educational policy.

Independent schools, for their part, must provide education which meets the criteria of satisfactory instruction and have admission policies compatible with accepted guidelines. They must have teachers "who are qualified in terms of the school's philosophical and educational goals." They must also submit annual reports to the Ministry of Education as well as their school supporters.

The issues were seen as being of such importance that the meeting was attended by representatives of such groups as the Association of Large School Boards of Ontario, Metro Toronto Separate School Board, Canadian Education Association, Department of Educational Administration at the Ontario Institute for Studies in Education (OISE), Ontario English Catholic Teachers Association, Ontario Schools Trustees Council, and AIEPQ (elementary private schools of Quebec).

Independent schools are at a crossroads in Ontario, where they have less status and legitimacy than in almost any other jurisdiction in the Western world. The Ontario government needs to make a move, but seems to lack a sense of direction, says McBurney. OAAIS is trying to assist the government and at the same time provide educational justice for Christian schools and other independent schools.

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## Editorial

# Celebrating the Reformation today still makes sense

Guest editorial by Dr. Al Wolters

After more than three and a half centuries it is perhaps not surprising that people are beginning to question the annual commemoration of the 16th-century Reformation. After all, it all happened hundreds of years ago. The Roman Catholic Church has changed dramatically since the days of Pope Leo X and orthodox Christendom, both Protestant and Catholic, is presently facing the challenge of secular ideologies which were unheard of in the age of Luther and Calvin. Doesn't the annual celebration of Reformation Day simply serve to perpetuate the unfortunate schisms of a bygone era, and deflect our attention away from the urgent issues of today?

There is a good deal of validity to questions like these, and they must be taken seriously. It is indeed true that the world in which we now seek to be faithful disciples is vastly different from that of feudal Europe in the 1500s, and our attitude to the Roman Catholic Church (and to other Protestant denominations) can no longer be that of the Reformers. The situation has changed so dramatically that today orthodox Protestants on many issues have more in common with fellow-believers in the Roman Catholic Church than with many members of the liberal Protestant denominations. As we approach the 21st century we must be aware that the ecclesiastical alignments of today are not only different from those of the past; they also change rapidly.

## A movement of great significance

Nevertheless, it is a great mistake to let these considerations count as reasons for no longer celebrating the Reformation, or for doing so with less conviction or enthusiasm. It is a mistake not only because there remain deep-seated doctrinal differences between orthodox Protestants and Catholics (differences which are not going to disappear in the foreseeable future), but especially because the objections we have previously mentioned are fundamentally beside the point.

The point of commemorating the Reformation is not to oppose the Roman Catholic Church, or to dwell on a particular traumatic schism within Christendom which took place long ago and far away. Rather, it is to remember and celebrate a recovery of biblical religion which was of world-historical significance. We do well to remind ourselves that the Reformation was a movement of extraordinary significance in both a historical and a spiritual sense.

The Reformation was a movement which shook the foundations of feudal Europe and decisively affected the shape of the modern world. It was not just an intellectual school of thought, or a new development in theology, or even a new mode of spirituality. It was a broad spiritual movement which affected virtually every area of life: politics, daily work, family life, art, economics, scholarship — you name it. You cannot understand the rise of the nation state, or of modern science, or of capitalism, or of modern European literature, without recognizing the significant role played in all these areas by the new Bible-based view of the world that was introduced by the Reformation. In an important sense the foundations of the modern West were laid by the Reformation.

## Perversion of the best

In fact, the secularized West which we know today, and which is in the process of conquering the entire globe in the name of "modernization," can only be understood as

the result of the secular perversion of fundamental themes (like freedom, equality, stewardship) which were first given prominence by the Reformers. Paradoxically, the most powerful ideologies which today combine to undermine the Christian heritage of the West (liberalism, socialism, historicism, feminism) are bastard offspring of the Reformation. They illustrate the old Latin adage *corruptio optimi pessima*, "when the best is corrupted it becomes the worst." At the root of much of the dominant global culture of today lies the Reformation.

It is precisely because some of the basic themes of the Reformation have been corrupted and perverted in the secular modern world that it is of the greatest importance that we remember the spiritual impulse which gave birth to them in the first place. The Reformation was first and foremost a rediscovery of biblical religion, more specifically a renewed understanding of sin and grace. The Reformers and the thousands of people who followed them rediscovered the depth and scope of their individual and collective sinfulness, with all its horrible consequences.

## Power for the future

At the same time, they rediscovered the completely unmerited grace of God in Jesus Christ, which was sufficient to lift the burden of guilt for all that sinfulness, and to give joyful energy to live a new life of thankful obedience and praise in one's daily walk. That rediscovery was so revolutionary, so exhilarating, so broad in its implications, that the world has never been the same since.

We commemorate the Reformation because it was a rediscovery of the gospel in all its power and scope, and we need desperately to be reminded and encouraged by it so that we can live out that same gospel in the very different circumstances of the end of the 20th century.

On Reformation Day, let's look back at the Reformation as a window to the Bible, and then, encouraged and instructed by what we see, let's look forward to the 21st century and the challenges that face us now as we await the Lord's coming.

Al Wolters is professor of Religion, Theology and Classical Language at Redeemer College, Ancaster, Ont.

## Letters

### Sticks up for evangelicals

There are two statements made by Marian Van Til in Cinema Summary "Gold Through the Fire" that I take strong exception to. (C.C., Oct. 14, 1988.)

Van Til writes: "Evangelical films have come a long way since some of the early Billy Graham films, which were basically sermons." I saw all the early Billy Graham films at Youth for Christ rallies in the late '50s and early '60s. Mr. Graham made a personal

appearance in all these films, but it is utterly false to say they were "basically sermons."

Fundamentalists do not believe that if you're a good Christian, God will reward you with material success, as Marian claims. Nazarenes, Free Methodists, Pentecostals, etc., do not believe that. I know many of them.

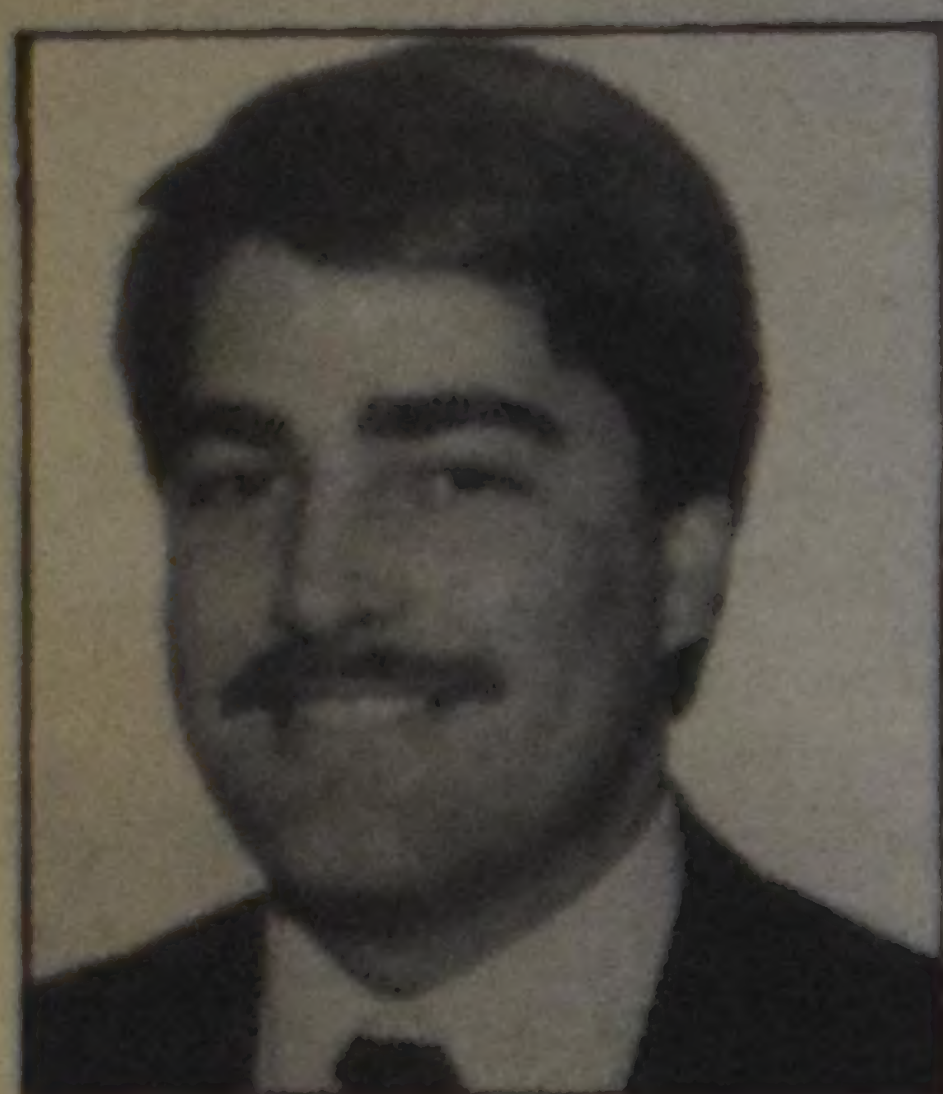
Peter Tensen,  
 Brantford, Ont.

**Church news returns next week.**



## FETISHES/DAVE FEDDES

## Longer Letter



## The dusty Bible

I heard a story about an American Indian who was a devoted Christian. He once went to hear a noted preacher who happened to be in the area. The preacher had great gifts of communication and loads of personal charisma. His message was delivered with flare, charm, and of course, with perfect grammar and diction. But the sermon had little apparent connection to the Bible. Afterward someone asked the Indian his opinion of the preacher and the message. With much discernment and few words, this believer responded: "High wind. Much thunder. No rain."

A sermon without scripture benefits listeners as little as a rainless storm helps parched land. The rediscovery of biblical truth has set off all the major reforms in the church. It has renewed the lives of countless individuals by bringing them into direct contact with the living Word of God. Without God's written revelation, the church and the individual have no future. This is why Christians resist attacks on the Bible so vigorously. We will not listen to those who say that a certain part of the inspired Bible is untrue.

Nobody is allowed to take a scissors to the Bible! We just will not let that happen. We will battle for the Bible. We will allow no one to question its reliability.

But even as we assert the value of the Bible and insist that every word is from God, a different tactic of the devil is winning the day. People in Canada are not denying that the Bible is true. They simply are not reading it. They do not take a section of the Bible and declare it to be untrue. They let the entire Bible stand firm and solid — as it gathers dust on a shelf.

Reginald Bibby's survey of Canadians indicates that four per cent read their Bibles privately each day. Another five per cent read their Bibles at least once a week. A total of nine per cent (one in eleven) Canadians read the Bible at least weekly. The rest read it weakly or not at all.

Enough statistics. You do not like it when people question the Bible, I am sure. You do not like hearing sermons which have no basis in Scripture. But do you read your Bible? If I told you that Habakkuk was not inspired and was full of errors, you would think that I should be dismissed as a minister in my denomination. But if I quietly snipped Habakkuk from your personal Bible, how long would it take you to find out? For that matter, if I took your entire Bible, when would you find out?

The Reformation focused on the Bible, depended on it. Indeed, Habakkuk 2:4 is the first explicit statement of the great Reformation theme: "The just shall live by faith."

Most of you who read this column are children of the Reformation. You are defenders of the Bible. But are you reading it? People are Reformed not because of what they say about the Bible, but because of what they read, believe, and put into practice. And that is the real battle for the Bible. Your Bible is not dry on the inside just because it is dusty on the outside.

*Dave Feddes is pastor of Westmount Christian Reformed Church, Strathroy, Ont.*

## It's a tough housing market for the young

Mr. Gerald Schroor, in his letter of Oct. 7, makes some good points about the housing cost situation, especially in Ontario. However, some of his statements demand rebuttal.

Contrary to his opinion, study after study has shown that it was easier to buy a home in the '50s and '60s than it is now. For the most part, wages have not kept pace with rising housing costs — especially in urban centres such as Toronto.

While at one time it was the norm to count on 25 per cent of one wage earner's income to cover mortgage payments, today 30 to 35 per cent is often the norm — and often calculated on the combined income of two spouses.

## Consider the facts

Young people today are making sacrifices towards owning a home. While there are "Yuppie" types who want fancy houses, new furniture, sports cars, etc., I dare say the majority settle for modest homes — and struggle to do so.

Buy a "fixerupper"? While they may be cheaper, renovating supplies are frightfully expensive and mortgages more difficult to secure on these homes. Often there's not much of a savings on the purchase price either.

Many of our peers are in difficult situations. Rent control has not helped them. We know of couples with low incomes attempting to save for down payments. But they must fork out \$600 plus for a one-bedroom apartment.

While mortgages these days may be more readily available at lower percentage rates, the average "Golden Horseshoe" home sells for around \$160,000. Even a 10 per cent down payment on such a price is difficult to save for. And prices are still climbing.

## Hidden efforts and costs

Real estate agents also bear critique from Schroor. While there are "quick overnight" sales, an agent I know informs me that even those are not as quick as one might think. A sign may be up only one day, but agent and vendor or purchaser could have been working together for a long time. Most sales take time, especially outside of a city such as Toronto. So an occasional quickie is a bonus.

An agent's commission also carries hidden costs, depending on the company he or she works for. Many pay their own advertising, office rental, car lease and car repairs. And if they do a competent job with all the paperwork, there's very little for the lawyer to do —

that's why the fee difference. Also, lawyers do charge above the average \$500 fee for every extra thing (i.e. surveys) they must do for the sale to go through.

## Suggestions for parents

As Schroor recognizes, there is much to the housing cost problem that cannot be covered in a letter. But here are a few thoughts from someone who has just bought a home.

If you are well-established and decide to buy property to rent, or wish to rent out part of your home, please consider those trying to save for a home. Perhaps you can afford to rent your apartment cheaper rather than cashing in on the often inflated rent levels in your city or town.

Parents who are financially secure may wish to loan reliable children money towards a down payment at a reasonable interest rate.

If you encourage your children to continue their education, realizing that they need it for their future employment, consider helping them out financially. Many of my peers have tens of thousands of dollars in school loans. They have great jobs, but little hope of saving for a house. Most of them worked part-time during school and did not foolishly spend their money.

Stop pressuring young people to get a house. Economic realities may demand that a stewardly approach to having a home includes options such as co-op housing and renting.

Pray for the low-income families, especially in high-priced areas such as Toronto. Many are in a bind: leave the city and face unemployment or stay and pay high rents. As more people rent and raise families in apartments, they need our support.

## Act locally

Lastly, look in your own community. What's being done so that people have affordable housing? Do your politicians need petitioning? Does your church need a mission project for the homeless? Could you now afford to rent and sell your home to a young family starting out? Could you help start a Christian Co-op? There are things we all can do.

As Christians we have a responsibility to be stewardly and that includes working with others to make our housing affordable.

**Margaret Griffioen-Drenth,**  
St. Catharines, Ont.

## Agrees clergy need cancer education

I really think it is a very good thing that the Canadian Cancer Society wants to educate clergy (C.C., Sept. 30). I was struck with cancer a little over a year ago but we have not had any emotional support from our church leaders. At a time when we needed support we have simply been ignored by our church. We are contemplating changing churches.

Cancer treatment leaves you drained physically and especially emotionally. I feel there is a great need for clergy to understand that when the shock wears off a bit the real trauma sets in. Losing a breast is hard, but the worst is knowing that in all likelihood it will start up again.

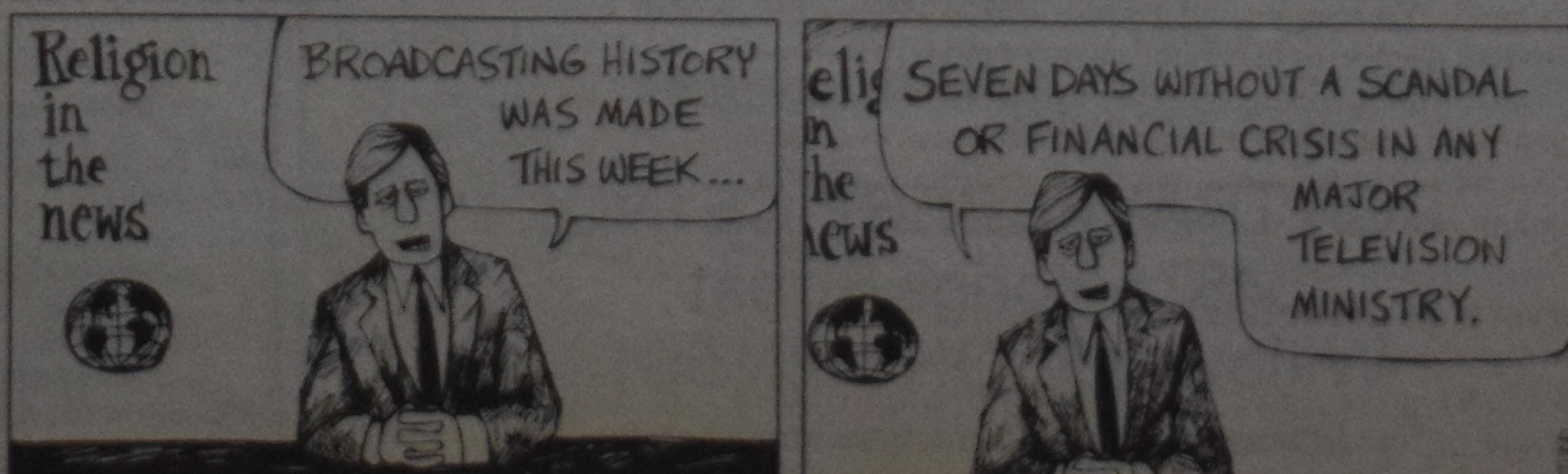
I feel a lot of ministers don't know much about cancer and don't want to know. And it is just a word until you have it. I hope the Cancer Society will set up something in Ontario for the clergy too because there is a great need

and the only ones that can really know what it is like are cancer victims.

Both my husband and I are very upset by the [church's] coldness and lack of showing support, but we know that the Lord is our Shepherd.

**Betty Prinzen,**  
Bloomfield, Ont.

## BEYOND BELIEF





# Church

Marian Van Til, page editor

## Pentecostals have more missionaries than others combined

MARKHAM, Ont (EFC) — The number of overseas missionaries supported by a single Canadian evangelical denomination exceeds the total of those supported by all mainline Protestant denominations of the Canadian Council of Churches, according to an article in the current issue of

*Faith Today* magazine. The Pentecostal Assemblies of Canada has 288 full-time Canadian overseas personnel. The total number supported by the United Church of Canada, the Anglican Church of Canada, the Presbyterian Church in Canada, and the Evangelical Lutheran Church in Canada is about 200,

according to *Faith Today's* senior editor Leslie Tarr. The magazine's survey of 133 evangelical agencies, including denominations and interdenominational societies, revealed that about 2,700 full-time Canadian overseas missionaries are supported by those groups. Nine evangelical denomina-

tional groups each had more than 50 overseas missionaries in their forces, according to the survey. Ten evangelical interdenominational agencies each had more than 50. A major cause of the decline in mainline Protestant involvement in overseas mission, Tarr suggests, is that those churches have "relegated evangelization to the category of an ecclesiastical antique." Canada ranks high among missionary-sending nations, according to *The World Christian Encyclopedia*. "One of 2,300 in the Canadian

population is involved in overseas missions," the *Faith Today* cover story states. That number includes missionaries from all Protestant and Catholic churches, with the Roman Catholic church having the largest contingent. *Faith Today* is a bi-monthly news/feature magazine published by the Evangelical Fellowship of Canada, whose membership includes 26 evangelical denominations, many parachurch agencies and individual Christians. There are an estimated 2.5 million evangelicals in Canada.

## Mennonite board encourages members to reach out to victims of AIDS

WINNIPEG (EP) — The Mennonite Central Committee (MCC) decided after listening to an MCC task group on AIDS to work to meet the needs of some 2,000 AIDS victims in Canada and to "find a place for them in the church," but added that their involvement is not intended to "gloss over sin." During a meeting in Winnipeg, September 16 and

17, the MCC board members agreed that the issue needs to be approached with urgency and that the agency should "take note of the need and potential for spiritual ministry to people with AIDS, their families and their caregivers," and extend to them "God's invitation to live ... to share with them the hope we have in Christ." Homosexual practice and

lifestyle is "not the way God intended," said task group member Dave Dyck, who assured the board that the group's report came from that premise. The board agreed to encourage MCC to assign personnel to assist agencies that are working with AIDS victims.

## MCC: Christians unite against farm sales

LANCASTER COUNTY, Penn. (EP) — Art Meyer, an official with the U.S. Mennonite Central Committee based in Pennsylvania, issued an appeal to Mennonite churches to unite against the sale of farm land in Lancaster County. Meyer believes the land is a gift from God and must not be ruined for the use of future generations. "The county's development problems stem from a basic incompatibility between a system of growth economics and Christian principles,"

writes Meyer. "The land is God's. We are to love it and care for it as a God-given resource that will sustain us and future generations. [And yet] our economic system tells us land is simply a commodity that can be owned, bought, and sold. Lancaster County families who believe the land is God's but are forced to sell their farms are forced to sustain a great loss. 'The heritage lost is immeasurable,' writes Hawley.

Hawley believes, however, that the "good earth" can "still be saved" through zoning, land trusts, and land preservation laws. "Collectively, Lancaster County's 700-plus churches could reverse this unsettling of the county's farms," he writes, adding, "What needs to be done in Lancaster County needs to be done everywhere. ... Let the Christians of Lancaster County lead the way."

## Shroud of Turin said to date only to 14th century

ROME, Italy (EP) — Luigi Gonella, scientific advisor to the Archbishop of Turin, said he learned from an undisclosed source that the Shroud of Turin, which some believe to be the burial cloth of Christ, has been scientifically dated to the 14th century.

The shroud is a piece of cloth just over 14 feet long which bears a faint image of a man who appears to have been whipped and crucified. The shroud has been the object of much debate between those who believe it was the burial cloth of Christ and those who dismiss it as a clever forgery. The Roman Catholic Church does not officially hold that the shroud is a holy relic, but does treat it with respect.

Although Gonella admits he has not seen the official report from the three laboratories that conducted the Carbon-14 tests, the result of the testing has been widely rumoured, and Gonella said that "somebody let me understand that the rumours were right." The three laboratories have kept the results of the tests secret, to be released at an undisclosed future date after Pope John Paul has been notified.

Carbon-14 testing relies on a measurement of the amount of radioactive Carbon 14 in a sample of material, compared with the amount of non-radioactive Carbon-12. In a living plant of animal this ratio stays roughly constant, but after death the Carbon-14 begins to decay at an

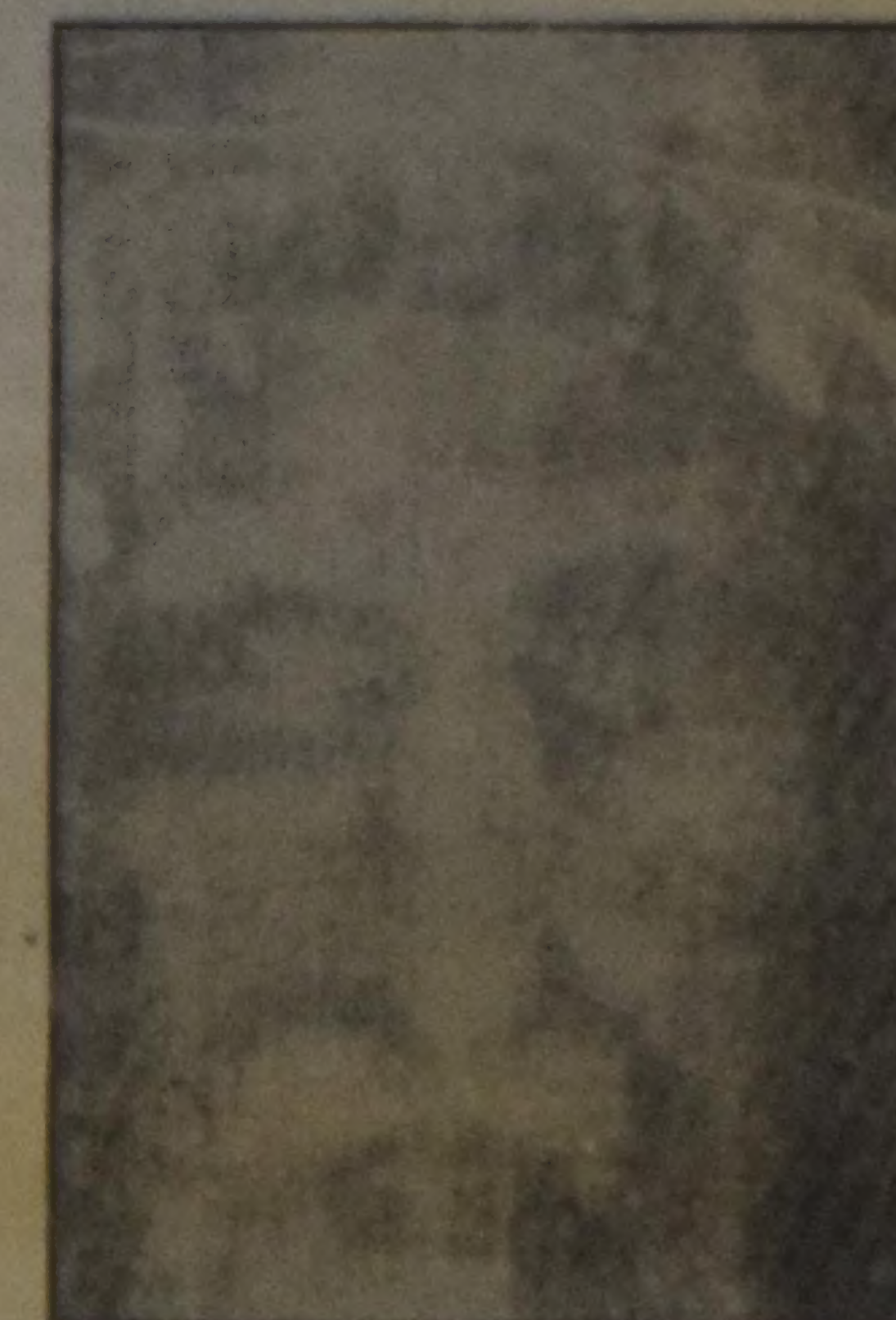


Photo: SFA  
The relic in Turin.

apparently constant rate. Knowing the rate of decay, scientists can calculate the date of death. In this case, scientists calculated the time of death for flax plants used to make the linen shroud.

The testing was conducted by Oxford University, the University of Arizona, and the Swiss Federal Institute of Technology at the University of Zurich. At their request, the laboratories conducted blind tests, dating cloth from the shroud and other samples of known age without knowing which was which. The raw data was then sent to the British Museum, where the samples were identified and the scientific report compiled. The testing reportedly indicated a date of 1350 for the shroud.

French crusader Robert of Clari reportedly saw the shroud in 1203, but written documentation traces it back only to 1354. In 1389 Bishop Pierre D'Arcis told Pope Clement VII that the shroud was a fraud, and that its creator had confessed.

Gonella told the British news agency Press Association that the medieval date for the shroud was disappointing, but not faith-shattering. "It's like having a portrait in your attic that turns out not to be a picture of your grandfather. But you don't love him less."

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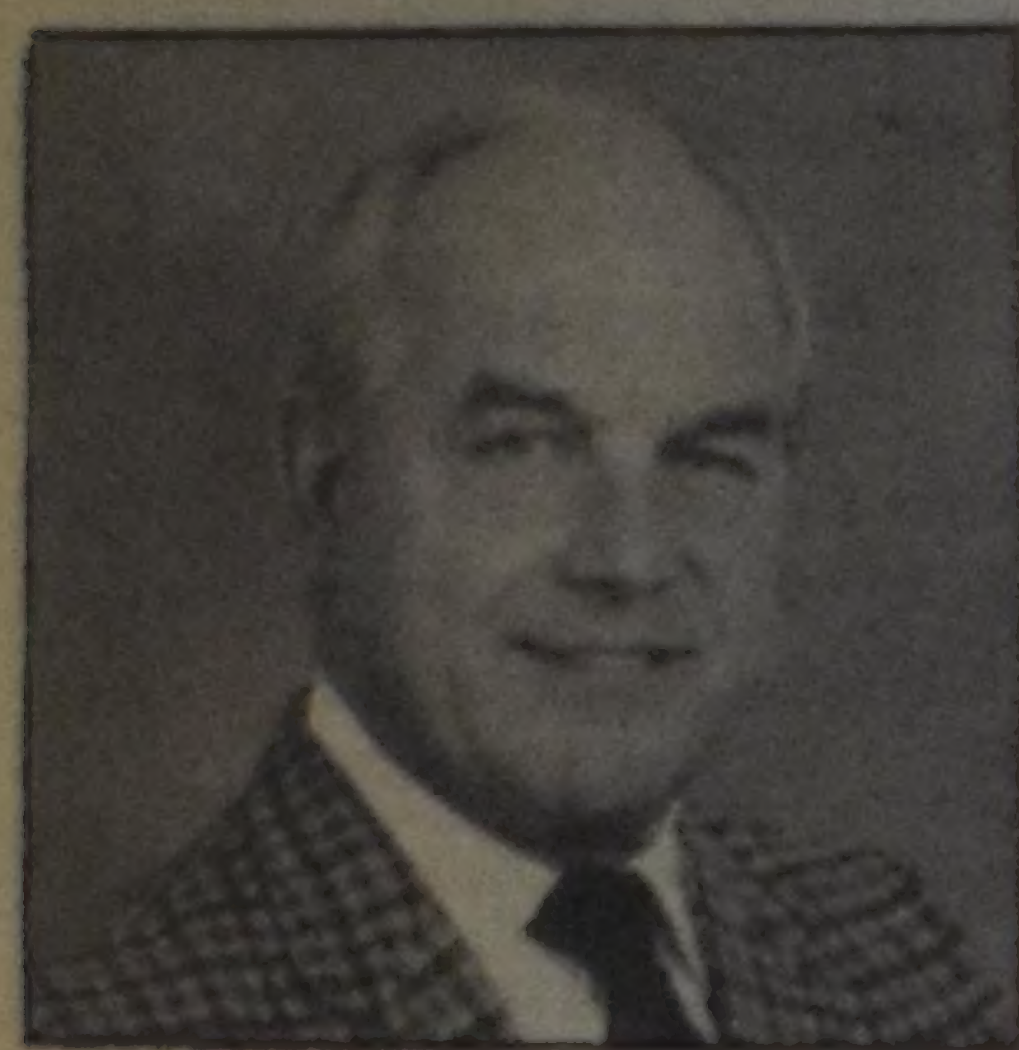
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## Canadian Church Scene

Jacob Kuntz

### Comments on a controversial film

It was to be expected that the film *The Last Temptation of Christ* would become the subject of many editorials and editorial comments, not only in the secular press, but also in church magazines. In some of these comments there is this appreciation that the film might stimulate a good discussion on the question who Christ was. Most magazines however are of the opinion that the film is blasphemous and that no Christian should waste time and money to see it. Following are some of these comments. *The Mennonite Reporter* of Sept. 12, 1988, (combining this issue with the issue of the ordination of homosexuals):

Religion became a hot topic in the news this summer. I was startled on several occasions to hear people on radio talk shows arguing about biblical interpretation and the church's mission. I read front page stories on Christology and salvation.

Despite the causes of this vigorous discussion — a controversial movie and a controversial decision on ordination — the public debate was good for the church. Christians were in dialogue with movie critics about the nature of Christ. Canadians were exposed to articulate arguments and deeply-held convictions about church polity and a Christian response to homosexuals.

Regardless of our convictions, we should be grateful for the movie, and especially to the United Church for facing difficult theological struggles in the glare of media lights. That denomination has taught all of us a lesson about Christian faith in the midst of the world.

*The Catholic New Times* of Sept. 11, 1988:

Scorsese spent 15 years trying to get this movie made. It's anything but perfect. It's disjointed. It's a crazy story. But many people will be reached who would never have been touched by the God we have fashioned so carefully through the ages in our churches. Scorsese's Jesus may be just too close to us for comfort — or for faith.

*The War Cry* of Sept. 24, 1988:

Even though the focus of the film is wrong, it has given Christians a marvellous opportunity to present the truth about Jesus Christ, the

sinless Son of God. But this truth must not be presented on the movie's terms, but from scriptural truth.

Christians should not expose themselves to this film. Neither time nor money — both of which are gifts from God — should be squandered by supporting this latest attempt to magnify the humanity of the God-Man at the expense of his deity. But let Christians be certain in their own hearts and minds that they are closely following the Risen Christ and living in obedience to his revealed will.

*Clarion* of Sept. 16, 1988, (Canadian Reformed):

The above shows that modernistic theology and the message of the director of this film are similar. Neither accepts the New Testament as reliable. Therefore, they do not show the Christ of the scriptures, but a man-made Christ, a caricature. And that is blasphemy. It is sin against the second commandment: making an image of Christ according to sinful man, while He is the sinless image of God. It is also sin against the third commandment: it uses (pictures, "teaches," shows) the holy Name of Christ in vain.

Further, the message in this film is the old lie of self-redemption. A man-made Christ overcomes his own (sinful) doubts and so is set as example of the "Jesus" of the film. Paul calls such a gospel a different gospel which is no gospel.

The world, taught by a false prophecy of a false church, presents to itself a distorted picture of the Saviour, while liberal Christian leaders, false prophets, promote this piece of art. It is horrible. Should we not say: it is an abomination?

*Christian Week* of Aug. 30, 1988:

*The Last Temptation of Christ* by Martin Scorsese has aroused a greater amount of public debate than any other film in recent memory. The reason is the kind of Christ Scorsese depicts.

He portrays a Christ who isn't sure about himself either: is he God's means for all humanity's salvation or not? The film is about fallen sexuality and a Christ who rather than calling people out of their sin participates with them in it. It is a film that does what many religions have done: it refashions God in man's image.

*The Last Temptation of*

## A film, an election and the Class of 2000

*Christ* is a troubling film because it seems so much an expression of the spirit of the age. Christians need to tell themselves that God is not mocked and He will call all persons to account, even movie producers. But Christians also need to see this as another occasion that calls for a witness to the certainty of the gospel.

### Advice for politicians

Before long, a large number of men and women will set up campaigns and do their utmost to move voters to elect them to public office, either as a member of parliament or as a councillor in their own town or city. We expect and hope that among them there will be many positive and well-informed Christians who will welcome public office as a new opportunity to be of service to God and to their fellows.

*The War Cry* of Sept. 17 has this "Manifesto" for all who will make the effort:

1. Let those who seek public office not forget that some day they will stand before God, the Great Judge, and will be required to give an account of their deeds.

2. Let those who seek public office not forget that any position of responsibility they hold, they hold in trust. Their power is derived; they do not own power.

3. Let those who seek public office not forget the roots of

this country, and the foundations of faith which — under God — have given Canada a measure of stability and compassion.

4. Let those who seek public office not forget that God is "on the side of the poor." The deprived, the dispossessed, the despairing, the frightened — all these "weaker brothers and sisters" — are of special interest to God, and He requires those in authority to care for them.

5. Let those who seek public office not forget that public and private morality cannot be separate. A man or woman must be what he or she appears to be. As the Bible so cogently puts it: "Beware of false prophets ... You will know them by their fruits ...; every good tree bears good fruit, but a bad tree bears bad fruit." (Mt. 7:15-18) The fruit of life comes from what a person is.

6. Let those who seek public office not forget that Christians are praying for them; are praying that the best person for the task will be elected to office, and praying that those who lose will not become embittered by defeat.

### The class of 2000

When our 6-year olds went to school for the first time in September, few of us realized that these 6-year olds constitute the "class of 2000." The year 2000 is not more than 12 years

away! *The Catholic Register* of Sept. 24 paid attention to them in an editorial from which we quote the following lines:

This group of students will be forever different. They are a milestone group, ordinary children who will likely be recognized, if not prodded and tested, more than many groups before and after them.

If the past 12 years have brought about so many changes and the cycle of change is ever increasing, then the lives ahead of these graduates of the year 2000 will be different beyond imagination. Our duty is to prepare them for a world of which we ourselves have little foreknowledge.

It is vital to teach them tolerance and respect, and deeply entrench in them concern for the well-being of others. It is vital to help them learn the value of manners, of work, and the proper place of material things in their lives.

This month, parents of the class of 2000 in turn entrusted to school part of the job of preparing their children to face whatever new challenges lay before them. In 12 short years, they will be the first graduates to face a new millennium, hopefully as men and women of vision, humanity and faith.

*Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.*

## FROM COAST TO COAST

ALBERTA			NOVA SCOTIA			PRINCE EDWARD ISLAND		
Brooks-CKBR	8:00 am	1340	Digby-CKDY	8:30am	1420	Charlottetown-CFCY	8:00am	630
Edmonton-CHQT	7:30am	880	Kentville-CKEN	8:30am	1490			
Edson-CJYR	10:00am	970	Middleton-CKAD	8:30am	1350			
Fl. McMurray-CJOK	8:30 am	1230	New Glasgow-CKEC	7:30am	1320			
St. Albert-CKST	7:00am	1070	Sydney-CJCB	8:00am	1270			
Taber-CKTA	8:00am	1570	Weymouth-CKDY	8:30am	103.1			
			Windsor-CFAB	8:30am	1450			
BRITISH COLUMBIA			ONTARIO			QUEBEC		
Abbotsford-CFVR	7:30 am	850	Ajax-CHOO	9:30am	1390	Montreal-CFQR(fm)	7:30am	92.5
Burns Lake-CFLD	9:15am	1400	Atikokan-CFAK	10:30am	1240			
Kitimat-CKTK	8:30 am	1230	Brantford-CKPC	10:00pm	1380			
Osoyoos-CKOO	8:30am	1490	Burlington-CING(fm)	7:30pm	107.9			
Penticton-CKOK	8:30am	800	Chatham-CFCO	9:30pm	630			
Port Alberni-CJAV	10:30 am	1240	Guelph-CJOY	9:00pm	1460			
Prince George-CIBC	8:30am	94.3	Hamilton-CHAM	7:30am	820			
Princeton-CKRP	8:30am	1460	Kapuskasing-CKAP	9:00am	580			
Smithers-CFBV	9:15am	1230	Kingston-CFMK	10:00am	96.3			
Summerland-CKSP	8:30am	1450	Newmarket-CKAN	8:00am	1480			
Vancouver-CJVB	9:00am	1470	Oshawa-CKAR	8:00 am	1350			
Vernon-CJIB	9:30pm	940	Owen Sound-CFOS	10:30am	560			
MANITOBA			Pembroke-CHRO					
Altona-CFAM	9:30am	950	(Sat.)	6:30pm	1350			
Boissevain-CJRB	9:30am	1220	Pembroke-CHRO	10:00am	1350			
Steinbach-CHSM	9:30am	1250	Sit. Ste. Marie-CFYN	10:00am	1050			
Winnipeg-CKJS	9:15am	810	Sarnia-CHOK	7:30am	1070			
NEW BRUNSWICK			Stratford-CJCS	8:45am	1240			
Fredericton-CFNB	7:30 am	550	Windsor-CKLW	9:00am	800			
Newcastle-CFAN	9:00am	790	Wingham-CKNX	10:30am	920			
Saint John-CHSJ	9:00am	1150	Woodstock-CKDK(fm)	8:00am	102.3			

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CRCL-Timmins ... 9:30am 620



## Politics

# Influencing Canadian politics from the pew

Bert Witvoet

TORONTO — The Canadian Council of Churches has issued a series of nine election bulletin inserts for churches. Each insert deals with a social issue facing Canadians as they head into the November 21 federal election. The inserts were prepared by the council's Ecumenical Forum on Economic Justice.

It is the hope of the council that churches will use the inserts so that their members may reflect, hold group discussions or act on one social issue each Sunday prior to the election.

The nine inserts carry the following headings: "The Free Trade Agreement — What future for Canada?" "Food and Land — A crisis in the economy," "Jobs and Unemployment," "Military Expenditures, Human Needs and Genuine Security," "Taxes and Social Justice — Tax reform for whom?" "Women and Poverty," "Refugee Safety First," "Dignity not Charity" and "Native peoples — Assimilation or self-determination?"

Each insert states "The Problem" as seen by the Ecumenical Forum or churches they represent, followed by "A Closer Look," then, "Points for Your Consideration" and a box that asks "What Can I do?" In addition, sources are quoted "For Further

Information."

The inserts are attractively organized and provide useful study guides for individuals or groups who wish to influence the political scene in Canada from a Christian perspective.

Whether Christians ought to address political issues through the means of the instituted church is a matter that Reformed Christians will dispute. Their option is usually to go the route of political organizations or non-ecclesiastical meetings, not wanting to politicize the Body as it assembles for worship or for the purpose of spreading the gospel.

Most North American Christians, however, take the route of influencing existing political parties either individually or through the only Christian corporate expression they know — the church.

Denominations belonging to the Canadian Council of Churches are: the Anglican, Baptist, Presbyterian, United and Lutheran churches, the Salvation Army, the Classis Ontario of the Reformed Church of America and a few other small denominations.

In order that readers may get a taste of the approach taken by the Ecumenical Forum on social issues, we print on this page both sides of one insert on free trade.

Social Issues  
for Canadian  
Church members

## The Free Trade Agreement WHAT FUTURE FOR CANADA?

### The Problem

The Canada-U.S. Free Trade Agreement and the Canadian implementing legislation Bill C-130, if enacted, will have a profound effect on the future of Canada. Canadian churches have expressed concerns that the agreement may seriously threaten:

- our social and regional development programs;
- the livelihood of farmers, fishers and many workers in industries that are sensitive to increased competition from the U.S.;
- our ability to assist Third World efforts to achieve self-reliant economic development;
- our independence on foreign policy issues;
- our environmental standards and energy future;
- and our unique culture and cultural institutions.



### WHAT CAN I DO?

- Consider your response to the points below in light of your own Christian faith;
- Hold a group discussion with other church members around the issue;
- Raise questions around the issue with federal candidates in the next federal election;
- Write a letter to your current and/or new Member of Parliament about this issue. (Ask for a reply in your letter and follow up.)

### Points for Your Consideration

- Are you willing to risk the universal social programs we have in Canada now such as public health insurance, unemployment insurance, and the Canada Pension Plan in ongoing negotiations called for in the Agreement?
- Do you think that we should continue to provide economic development assistance for underdeveloped regions of Canada?
- Do you feel that we should preserve supply-management marketing boards for dairy and poultry products and extend them to other products in order to ensure fair return for farmers and



### A Closer Look

The Canada-U.S. Free Trade Agreement is not simply about tariffs and trade. It is about fundamental values and priorities for the future of Canada. It is about increased reliance on the market system, on competitiveness and survival of the fittest. It will, if implemented, greatly limit the ability of future Canadian governments to redress the injustices that inevitably result from unequal forces in the market place. It will limit our ability to plan and regulate our economy; to develop a society based on caring and sharing; to give priority to the basic needs of all Canadians; to ensure that the wealth and opportunities of our nation are shared in a more equitable manner.

If the Agreement is implemented American companies will have greatly increased access to compete, to own and to control almost every aspect of Canada's economic life. Because of this competition, major job losses will occur in industries such as clothing, food processing and electrical products. Some jobs may be created. But this is uncertain, and many of the jobs created will likely be low-wage and part-time. There will be strong pressure to lower Canadian wages, benefits and employment standards to the lower levels which prevail in many U.S. states.

Our regional economic development programs and social programs, such as unemployment insurance, medicare and Canada Pension Plan, are considered to be "unfair subsidies" by the Americans and will be on the table in the next 5 to 7 years of negotiations called for in the agreement. It appears that workers, farmers, fishers, women, the unemployed and those at the lower end of the economic scale will be hurt the most.

Canadian churches have endorsed policy statements which call for greater Canadian ownership and control, greater self-reliance, improved income support programs, conservation and protection of resources, a more progressive tax system, policies for full employment and economic justice in the Third World. These objectives appear to be in sharp contradiction to those embodied in the Free Trade Agreement.

stable prices for consumers?

- Should Canada's non-renewable energy supplies be turned over to continental market forces or should they be managed to promote conservation, environmental quality and stable prices for future generations?
- Should the jobs of workers in industries such as garments, furniture, food processing, and electrical products be protected?
- Should we accept the Agreement's limitations on future expansion of government programs to assist and promote Canadian culture?
- Should we explore alternatives to free trade including a more self-reliant, less export-dependent economy with diversified trade initiatives, particularly with peoples of the Third World who are striving to build more self-reliant economies?

### For further information contact:

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This series of inserts on economic justice issues has been prepared by the Ecumenical Forum on Economic Justice. It expresses concern but not necessarily established policy of any one denomination.

## Mennonites move towards accepting state use of power

WINNIPEG, Man. (MCC) — Last year Mennonite Central Committee decided not to join other Canadian church groups in signing an inter-church response to the federal government's White Paper on Defence. MCC could readily identify with many of the concerns noted in the response, but declined to sign because of statements that said that, in

some situations, it would be legitimate for Canada to use force in defence of justice.

MCC is the relief and development arm of Canada's Mennonite and BIC churches. Since the beginning of their church 400 years ago, Mennonites have been committed to non-resistance and have refused to participate in the military.

The decision not to sign begged the question: Can MCC criticize government defence policies but not offer alternatives? For example, can MCC oppose nuclear weapons but support, with theological integrity, alternatives such as conventional weapons?

### State may need power

In a presentation at the September 16-17 Board meeting in Winnipeg, William Janzen, Director of MCC's Ottawa Office, answered the question with a qualified yes. In speaking to government about defence, he told the Board, MCC should take into

account "our historic teaching against participation in military service," as well as the biblical view of the state as "fallen powers" that require correction. He went on to say that "while we want to call for various disarmament measures, we should not completely ignore the contention that the state may need some power in order to fulfil certain valid functions." "I'm not asking that we bless the state's use of power," Janzen said, "yet we need to accept it."

In a response to Janzen's presentation, Board member Esther Epp-Tiessen distinguished between force and violence, saying that force need not be violent and that love, in fact, is a force. The key question, she said, is "Does force harm people or does it initiate a process that can lead to the restoration of human beings?"

She also said that MCC "can join with others in calling for

greater peace, even though such calls may not represent our ultimate hopes."

### A more positive role

In discussing the issue, the Board suggested that "we are venturing into unfamiliar territory" and that there is need for further theological study on the matter. Board members agreed that "it is our responsibility to advise, or give prophetic witness to our government on matters relating to defence."

The Board also agreed that MCC's witness is to be more than just "choosing the lesser of evils." MCC, they said, should "clearly state where we stand, and encourage government to move in a more desirable direction, realizing that our goals may not be met immediately."

Board members also recognized that there is need for peace-keeping in the world, but that the military "has been trained for different purposes

and therefore we have misgivings."

The Board asked staff to prepare an MCC response to the White Paper on Defence, which would affirm peace keeping efforts, oppose expansion of military power and the acquisition of new weapons, promote the security of all people — not just national security — and capitalize on the current positive international climate by reducing armaments.

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## For the time being...

Adrian Peetoom



I have no desire to be young again, for I enjoy my age (54) very much. I don't really care that my body can't run the mile in 4.55 anymore, nor score regular, competitive soccer goals. I smile when it now takes me four days to change the furniture in the house: one day of work and three more of muscle pain. I don't mind that I need to go to bed much earlier, can't sleep in anymore, and seem to wake up frequently. I'm seriously thinking of asking a neighbourhood kid to mow the lawn in the summer and shovel the driveway in the winter. But I can still bike and walk and gently kick a fluffy plastic ball with my grandchildren.

Johanna and I celebrated our 30th wedding anniversary in August, without much fanfare I must say. We treasure our children, who love us even though they know us, and our grandchildren who love us even though we appear only sporadically and briefly in their lives. Through no merit of our own we have survived every threat our culture daily aims at marriage and most other longevities. We don't mind so much that romance is rarer. And of course there are many things we did for which God has forgiven us: we know that to be true, for He spared us from having to endure their consequences forever.

### Ties that bind

But as we talked — fewer words now that mean more — we gradually zeroed in on what we both treasure most: 30 years

of shared memories. We put that into words after telling each other one family story after another over the period of about a week. What still binds us together most of all is the life we have lived together as represented in the stories we can tell each other.

After we put that into words, I began to muse on the meaning of it. "Why us, oh Lord?" I heard myself asking, when thinking of couples our age whose marriages did not last. Did our marriage have a better beginning, were we "more obedient," did we understand better what "troth" meant? Thinking back on all that has happened over the last 30 years, I doubt it. I can't explain, except to say that, somehow, good memories seem to have been the greatest marriage glue.

What do I mean by "good memories"? A few weeks ago four of our daughters were visiting and the talk around the dinner table constantly revisited family history, one story after another. Each one there knew these stories, but each listened with ears wide open, for stories are about sharing the known truth. Actually, as family stories are retold, new elements are added as new tellers take initiative. At our age, "known" incidents find new flavour, as new tellers finally feel secure enough to relate their version.

Not all stories were happy ones. Some could be told in some detail only now, for it had taken this long for the sharp edges to be worn down, for forgiveness offered long ago to

## Marriages are made of this

be finally accepted. And I imagine that some children's stories shall remain secret for much longer, as some of ours will.

### Revelations big and small

The most instantly enjoyable part of our shared memories had to do with specific language. We recalled the younger ones' early babbles, gleefully remembered by the older ones, already then so "smart" and "big." We remembered the embarrassments caused by some toddler's revelation of a family secret to visitors.

We treasured especially some family proverbs, hoarded and honed over the years.

When something mechanical can't be made to work, we say "it's water in the mountain." This story has its origin in the Vancouver telephone worker who simply couldn't fix my

business telephone, in spite of the number of visits. It wasn't a bad problem, just some strange fadings and cracklings. He finally gave up by offering us this explanation, while looking out of the window at a steady stream of rain falling straight down from inexhaustible clouds: "It always happens when there's water in the mountains." Believe it or not, we realized we had heard impotence dressed up in imagination. Thank you, telephone man, for adding to our share of family memories.

"Carpenters and electricians." We mutter this phrase when the words of one expert seem to call in question the works of another. Years ago we had a basement rebuilt into an apartment. The whole job was undertaken by a small contractor, whose workers first cleaned and then framed. Next the electrician came to rough in the wiring. But then the

plumber came to do his thing, and as he worked, his mutterings clearly questioned the already roughed-in judgment of his fellow builders.

Unfortunately we took him seriously, and raised the problems he had raised when the others returned. They then in turn critically examined the plumbing. "Carpenters and electricians." Terrific fellows each in their own right, but a little too quick to judge the work of others. We've met many over the years, and not always in the building trades! I imagine I've been either to others as well.

Shared memories. If you're fond of yours, treasure them. They may well be God's greatest gifts to families.

*Adrian Peetoom is senior editor of Scholastic TAB Publications, Ltd. in Richmond Hill, Ont.*

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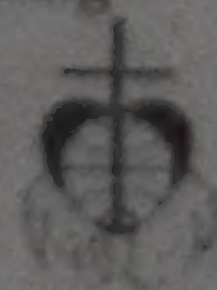
to act justly  
love mercy  
walk humbly with  
your God. Micah 6:8

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## A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman  
Rev. Richard Stienstra  
Rev. Jack Vos, Reporter  
Dr. Jack Zeyl

*Note:* The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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## Features

# The song that changed a city

(From: *The Heidelberg story* by Edward J. Masselink)

The real hero of the Protestant Reformation in Heidelberg was Prince Otto Henry. He lived at Neuberg, across the Rhine, where he ruled over a small principality. He was a nephew of Frederick II, who was the elector of the Palatinate and had his castle at Heidelberg.

Prince Otto Henry was converted in 1529, and from the beginning manifested himself as an earnest and fearless Christian. The following year, together with other princes and rulers, he helped in forming the Smalkald League. The purpose of this league was to resist the arbitrary proceedings of Emperor Charles V in his efforts to crush the Protestant

religion. As a result of joining this league, Otto Henry was deposed from his throne, and came for refuge to Heidelberg.

Frederick II gladly provided him with living quarters in his castle, and during the following years Otto Henry became a familiar figure around the court. His coming to Heidelberg was the rising of the daystar of hope for Protestantism in the Palatinate.

Prince Otto Henry spent his first years at Heidelberg as a happy wanderer. He traveled in Palestine and Arabia, and acquired a magnificent library. Most of his time was spent on horseback, riding up and down the countryside. In this way he became intimately acquainted with the common people in the area round about.

Being an earnest Christian, he was soon speaking to them about his Protestant faith. To his surprise, he discovered that they were well acquainted with the issues at stake. Luther's visit to Heidelberg, and his subsequent controversy with the pope, were matters they eagerly discussed. As Prince Otto Henry rode along between the rows of the vineyards, he could hear them lustily singing the Reformation hymns.

\*\*\*

It was the Sunday before Christmas, December 20, 1545. The Church of the Holy Spirit at Heidelberg was filled with worshippers. Everyone had quietly and reverently taken his place, and the priest was preparing to say the mass. Suddenly the clear, resonant voice of a young man could be

heard, lifted in song. All who were present agreed that it sounded very much like the voice of Prince Otto Henry. With full volume he began to sing the familiar Reformation hymn, *Es Ist Das Heil Uns Kommen Her*, by Paul Speratus of Kotweil.

For a few moments there was stunned silence. Then, in a spontaneous outflow of prayer and praise, the entire congregation joined him in the song. When this hymn was concluded they sang another, and another, and another, until the rafters rang with music. The bewildered priest hastily made his exit, and soon the entire congregation marched out of the church, singing.

The hymn they sang is based on Romans 3:28, and has been set in beautiful choral arrangement by Johann Sebastian Bach.

*A saving health to us is brought,  
Of grace and love begotten:  
No more do works avail us aught,  
They pass away forgotten.  
Our faith is set in Jesus Christ,  
Whose death for us hath all sufficed;  
He is our loving Saviour.*

The following Friday, on Christmas day, 1545, the Lord's Supper was for the first time administered in a Protestant service in the chapel at the Heidelberg Castle. Frederick II, the elector, and his family, as well as many of the princes and nobles, partook of the sacrament. A week later on January 3, 1546, the same was done for a large assembly of people in the Church of the Holy Spirit. The Reformation had truly come to Heidelberg.

### Footnote:

Seventeen years later, on Tuesday, January 19, 1563, the first copies of the *Heidelberg Catechism* began to appear from the press of Johann Mayer in Heidelberg. Caspar Olevianus, pastor of the Church of the Holy Spirit, and Zacharius Ursinus, professor of theology at the theological seminary in Heidelberg, were the authors. Little did they know that, four centuries later, their catechism would continue to bear a living witness to the saving power of the gospel of Christ.



Photo: Cushing — Malloy, Inc.  
Church of the Holy Spirit at Heidelberg.

### John Calvin was also a social reformer

25. Where is high inflation.
26. Many infants/children become sick or die because of malnutrition.
27. In various Latin American countries many Christians support the military.
28. This is forced upon them because of structural injustice.
29. Is this revolution or reformation?
30. We of the north cannot understand the dynamics involved until we see the need for work, food, money, housing, medication, education which many of these countries lack.
31. "Revolution" is inevitable when right-wing dictators maintain the status quo.
32. The military juntas do not stop short of torture, murder, terror.
33. The answer of civil violence over against institutionalized violence is not justice.

34. We do not support violence ...
35. This includes the violence of the oppressor.
36. We of the north also need economic reform.
37. There is a great need for more international cooperation.
38. We must be honest about economic colonialism.
39. Invested interests prevent land reform.
40. It is even in the long-range interest of the oppressed to make immediate reforms.
41. Effective reform means social legislation.
42. We know that several countries have gone from a state of economic and social mismanagement to decent minimum wages, better education, etc.
43. This process must be catalyzed in Latin America.
44. The question is not military but economic.
45. More militarization will create more injustice.
46. Military-junta regimes that do not reform create a permanent situation of terror.

47. Revolution all too often means to go in a circle (of violence).
48. Democratic processes are too often a facade which hide the economic injustice.
49. Exploitation is the cause of revolution.
50. Thinking in terms of "unbelief and revolution" (Groen van Prinsterer) we would have to call many oppressive regimes revolutionary.
51. Christians must support reformation.



# 95 theses on justice and liberation

especially for Latin America

Frank Sawyer

1. Luther correctly called the church back to justification by grace. (Rom. 1:17; 5:1)
2. Grace precedes works. (Heidelberg Catechism: sin-salvation-service)
3. There is a justifying element in good deeds done out of faith (James 2:21-24)
4. This means that our faith is true faith only when it bears fruit. (Mt. 7:16-23)
5. Reformation in our ideologically idolized world must relate to public justice. (Micah 6:6-8)
6. Justice is correctly seen as relating to the liberation of the oppressed, for example in Latin America.
7. The rise of theologies of liberation in Latin America is in part a reaction to an unreforming church which keeps the status quo rather than biblical demands for justice (contra Mr. Wagner, "They have not got the excuse of religion" — C.C., Aug. 30, 1985, p. 13).
8. There is hope for reformation in Latin America now that the Bible is being distributed.
9. Colonialism and neo-economic-colonialism has led and leads to injustices. (Contra Mr. Wagner, op cit: "Now they have not got the excuse of colonialism — not since the early 1800s.")
10. Indians have lost land and have been discriminated against in parts of Latin America. (Contra Mr. Wagner, op cit: "They have not got the excuse of race.")
11. Revolution in Latin America is not first of all caused by Marxism, though Marxism is involved.
12. Marxism is only relevant where there is capitalistic oppression.

## Speaking up for justice is normal for a Christian

52. Rich Christians in the north can move their governments to do more justice.
53. Our missionaries are called to preach the gospel ...
54. This means calling to repentance ...
55. This means calling to justice.
56. Relief work is integral to missions.
57. Speaking up for justice is normal for a Christian.
58. This is not the whole gospel.
59. Liberation must be rooted in conversion.
60. Liberation is part of the social effect of the gospel.

61. We cannot build a perfect society.
62. But we can call for social reform in sinful situations.
63. A just distribution of food, land, education, health care, etc. are the fruit of a biblical love for our neighbours.
64. We are rightly afraid of a "social gospel" in a reductionistic sense.
65. We are equally afraid of an individualistic piety which leaves God out of social issues.
66. Rich people should not moralize about the poor.
67. The poor are not lazy in Latin America.
68. The poor are the oppressed who get a pittance to grow our coffee, bananas and sugar.
69. We are the rich!

70. Wise is the rich who do not concern themselves with the plight of the poor, says the Bible (the prophets, and Jesus, and James, etc.)
71. And then to think that many of those crying for help are your brothers and sisters.
72. Matthew 25:31-46 is of international importance today.
73. John Calvin was also a social reformer.
74. Abraham Kuyper was a social reformer.
75. More important: Jesus Christ spoke radically on love and justice.
76. Let us ask: what can I do?
77. And: what can WE do: as Christians?
78. As Christian organizations and churches?
79. Prayer is urgent.
80. Sermons on justice should arise naturally out of the many passages on this in the Bible.

## Salvation by grace is part of our reformational faith.

81. Donations are helpful.
82. A study of the issues is needed.
83. More pressure on governments is necessary.
84. The multinationals must be called to support social reforms.
85. They must repent of the economic imperialism of: cheap labour, low taxes, less social responsibility and miliea protection.
86. The imbalance of trade must change.
87. We must be happier with less.

88. Mercy and justice are sweeter than a lot of religious talk, says the Bible.
89. Are we like the Pharisees?
90. Love for the Lord means love for the neighbour.
91. On these two commands depend the books of the law, the prophets, the letters in the New Testament: the whole Bible.
92. The poor and the oppressed are our neighbours in a global-village world.
93. Salvation by grace is part of our reformational faith.
94. Good works out of thankfulness are an equal part of our faith.
95. Liberation for the poor and oppressed is a biblical theme and needs to become part of our reformational life-view.

Frank Sawyer is minister of the Christian Reformation Church teaching in the Reformation Theological School in Tilburg, the Netherlands.



## Editor needs to be better informed

I read with interest your editorial of September 9 in response to the United Church's current stance on accepting homosexuals. The length of the editorial probably indicates how important you believe this issue is. I agree with you, as I indicated in a letter I wrote when you started editorializing on this matter three months ago. "The issues you raised are, I believe, important. They need to be discussed with care and sensitivity. I hope your paper will encourage such discussion." So I thank you for continuing the discussion.

Again this time, it is the "care and sensitivity" to which I would like to draw attention. Because again, I believe, what you wrote "contained some flaws in this respect." In particular, I am concerned about the lack of evidence in your writing of having made serious study of the

contemporary literature relevant to the issue of Christianity and homosexuality. Of course, not all of us who are confronted with these debates can be expected to be up to date. But I do believe that when persons in positions of leadership initiate public discussion in their communities, we may expect a certain level of responsibility in being informed. Allow me, therefore, to mention some items that should be taken into account when reformed Christians evaluate the position of the United Church.

1. In its recent decision the United Church calls homosexuals to the same norm that all of us are called to: obedience to our Lord.

2. Very large numbers of evangelical, orthodox, deeply serious believers who are homosexual in orientation are persuaded, both individually and in organizations, that

sexual activity among gays and lesbians is compatible with Christian morality and, more significantly, with biblical obedience to God in Christ. I believe we owe it to these believers to openly evaluate their testimony and their arguments.

3. The Reformed Churches in The Netherlands (Gereformeerde) have decided to accept believers who have the persuasion mentioned under 2 (above) as full and equal partners in their evaluation of this issue. The Reformed Ecumenical Council decided just this summer that more study is needed before it can be demonstrated that these churches are in error. I believe it is necessary to look carefully at the studies done by the Dutch church.

4. In a study which is widely regarded as authoritative it has been argued that in the first two-thirds of its history, the

church was generally tolerant of sexually active people among those of homosexual orientation. That study also makes a strong case for reading the Bible as nowhere dealing with moral sexual practice among people of homosexual orientation. I do not believe it is possible to ignore this study unless one has arguments which convincingly and responsibly refute this study. (See John Boswell, *Homosexuality, Christianity, and Social Tolerance*, University of Chicago Press, 1980.)

5. There exists documentary evidence which suggests that in the past homosexual monks have been united in a monogamous relationship in an ecclesiastically approved ritual.

These five items do not dictate any conclusions. We can take them into account responsibly and even then we

may be free to conclude that it is always wrong for homosexuals to be sexually active in any form whatsoever. What these items do dictate, in my opinion, is that we do injustice to sexually active homosexual believers when we reject their lifestyle in God's name on the basis of Bible interpretations and moral traditions that have not benefited from a careful assessment of significant developments in the last decade. Such assessment needs to do more than reassert that we are justified to believe what we always believed. It needs to demonstrate that recent arguments calling for a change in our attitude are clearly in error.

Hendrik Hart,  
Toronto, Ont.

## Editor's response

My editorial of Sept. 9 focused not so much on the teachings of Scripture regarding homosexuality as on the attitude that prevailed at the General Council of the United Church meeting in Victoria in August, an attitude which presents "acceptance" instead of "love" as the fulfilment of the law. I also noted the unwillingness of influential delegates to define terms and their desire to rely on ambiguity. A desire for ambiguity is usually manipulative. It seems strange

to me, for example, that a body would first act and then urge the churches to study the Bible in order to obtain greater clarity on the issue.

All my writings on that issue, report and editorial, were based on discussions with two reliable witnesses, a sermon, other news reports, as well as the minutes of the general council meeting which were in my hands by that time. I'm a journalist and reporter who focuses on a specific event, Henk. Don't hold me responsible for the whole ball

of wax when it comes to the issue of homosexuality.

Be that as it may, let me give some brief responses to your points 1, 4, and 5:

1. Statements like the one calling homosexuals to obedience to our Lord go into the council statements, I am told, because of the efforts of delegates who tried to minimize the damage that they felt had been afflicted on their church by the previous late-night decision to accept members regardless of sexual orientation. My editorial

focused on the ambiguity of the decisions and an unwillingness to define terms like "orientation." As a result, the decisions are a mixture of different intents and spirits.

4. "Widely regarded as authoritative" — by whom? "It has been argued" — that sounds a lot less authoritative. The church was also generally tolerant, for two-thirds of its history, of superstitions and the oppression of the poor.

5. There also exists documentary evidence that heretics were burned at the

stake "in an ecclesiastically approved ritual."

My main interest at this point is to know whether or not the Bible (Old and New Testaments) does or does not condemn the practice of homosexuality. If you have insights that show that the report on homosexuality in the Acts of Synod of the Christian Reformed Church of 1973 has wrongly interpreted the scripture, then I invite you to show that in a future article.

Bert Witvoet

## By what norms do we decide validity of Old Testament laws?

I read with appreciation your editorial response to Henk Hart's letter re: your *Toronto Star* editorial (C.C. July 22). I have for some time felt that a fundamental flaw in Hart's theology is his failure to distinguish between a biblical moral law (as summarized in the Ten Commandments) and the Old Testament tradition of sacrificial and ceremonial law. Unfortunately, Hart is not alone in this failure, a failure which I believe has resulted in a great deal of confusion within churches.

The Bible is really quite clear concerning this distinction.

In Deuteronomy 5, God states, "Oh that their hearts would be inclined to fear me, and keep all of my commandments always so that it might go well with them and their children forever" (5:29). God, in his providential love, has provided us with a framework for Christian living to which he has covenantally bound himself and within which we, Christians of all generations, may come to

know and experience the blessings inherent in an obedient, righteous life. "Walk in the way the Lord your God commanded you so that you may live and prosper and prolong your days ..." (Deut. 5:33).

When Jesus sums up the law by saying, "Love God above all and your neighbour as yourself (Matt. 22:37-39), He is redirecting us back to what God originally intended for us in the giving of the Law on Mt. Sinai.

### By what criteria?

Only by recognizing the biblical distinction between sacrificial and ceremonial law and a more fundamental moral law inherent already in the Old Testament, encapsulated in the Ten Commandments and further resummarized by Christ, can one come to understand the many New Testament passages that deal with Jewish Christians and Gentile Christians struggling with the question, "Which of the old has passed away?"

New Testament passages about the laws of Moses, circumcision, foods, and so on, must not be relativized and, thereby, trivialized as historical-cultural. These are passages about the absolution, in Christ, of our obligations as Christians to the sacrificial-ceremonial tradition of Old Testament law. By no means can we conclude from these passages that the Law of God as presented in the Old Testament is null and void for us today. The problem that arises from this failure to make the above distinction becomes more clear when Christians attempt to debate issues such as homosexuality or abortion. Those who undervalue the Old Testament Law of God as it holds for Christians of all generations (such as Henk Hart does when he concludes, "Concrete rules of scripture are probably never strictly unalterable and universal," C.C. July 22) need to redefine a criteria of Christian characteristics.

Usually the appeal is to the

fruits of the Spirit, i.e., kindness, compassion, mercy, justice and so on. Without, however, adhering to a biblical law order within which these terms must be defined, they become in and of themselves meaningless, subject to the presuppositions of whoever attempts their definition.

### Secular norms

Unfortunately, these presuppositions in our society are predominantly those of secular humanism. For example, the most common argument used by some Christians who favour abortion is that choosing an abortion may be, in some circumstances, the more compassionate alternative. Others argue that to deny a woman her right to freedom of choice is to inflict on her an injustice. But is this true Christian compassion? Is the injustice biblical?

By way of contrast, I believe true Christian compassion and a desire for biblical justice should be characterized by a

yearning for those in desperate situations to choose what is right in the eyes of God. We know and believe his promise that in choosing obedience a greater joy can be discovered.

As Christians, we have experienced this joy. If then, we really believe and trust God's covenantal promises, we will want to share this joy by challenging others and society as a whole to walk in the ways of the Lord — whether the issue is abortion, homosexuality, marital discord, family breakdown, or Sunday observance.

Perhaps I can best conclude with the words of Jeremiah: "This is what the Lord says, 'Stand at the crossroads and look, ask for the ancient paths, ask where the good way is, and walk in it, and you will find rest for your souls.'" (6:16)

Dr. John E. Stronks,  
Kingston, Ont.



# Classifieds

Classified Rates	Marriages	Anniversaries	Obituaries	Obituaries
<p>Births.....\$25.00          Marriages &amp; Engagements...\$30.00          Anniversaries.....\$35.00          2-column anniversaries.....\$60.00          Obituaries.....\$35.00          Notes of thanks.....\$25.00          Birthdays.....\$25.00          All other one-column classified advertisements: \$10.00 per column inch. NOTE: Minimum fee is \$15.00. Letter under file number, \$25.00 extra. Photos: \$15.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more). Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements.          NOTE: Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.          Calvinist Contact Publishing Ltd.          4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	 <p><i>Best wishes to Teresa and Edward who plan to exchange wedding vows, D.V., on Oct. 29, 1988.</i></p> <p><b>HOFSTEDE-AUKEMA:</b>          Mr. and Mrs. Joe and Anne Hofstede of Georgetown, Ont. are pleased to announce the forthcoming marriage of their daughter,</p> <p><b>TERESA HELEN</b>          to  <b>EDWARD JOHN</b></p> <p>son of Mr. and Mrs. George and Katie Aukema of Shelburne, Ont. The Lord willing, they will exchange their vows of promise and love for each other on Saturday, Oct. 29, 1988, at 3 p.m. in the Georgetown Chr. Ref. Church on Trafalgar Rd., Rev. Bert Siofstra and Rev. Frank Heeslinga officiating. All who wish to share this joyous occasion with us are very welcome. An open reception is to be held in the church fellowship hall from 4-5 p.m. They will begin their new life together in Shelburne, Ont. Future address: R.R.#1, Shelburne, ON L0N 1S0</p>	<p>1953 November 4 1988          We are happy to celebrate the 35th wedding anniversary of our parents and grandparents,  <b>KAREL and GRACE REKER</b>          (nee Hummel)</p> <p>"Blessed is everyone who fears the Lord, who walks in his ways! You shall eat the fruit of the labour of your hands; you shall be happy, and it shall be well with you." (Psalms 128:1,2)          Happy anniversary Dad and Mom, Opa and Oma!          With love:          Anne &amp; Terry Stewart — Welland, Ont.          Charles, Melinda          Cecil &amp; Bambi Reker — Wainfleet, Ont.          Evan, Curtis          Alice &amp; Marc Lamontagne — Welland, Ont.          Ricky, Amanda          Pete &amp; Sue Reker — Pelham, Ont.          Melissa, Sarah          Fran &amp; Pete Vedder — Wainfleet, Ont.          Benjamin, Laura          Jackie Reker &amp; Dan Roorda (France) — Welland, Ont.          Karl Reker — Welland, Ont.          Home address: 110 Sylvan Dr., Apt. 5, Welland, ON L3C 6Z5</p> <p>Hardenberg Consecration          1933 November 3 1988          "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." (Ps. 125:1)          With joy and thanksgiving to our heavenly Father, we hope to celebrate on Nov. 3, 1988, the 55th wedding anniversary of our dear parents, grandparents and great-grandparents,  <b>ALBERT JOHN and LUBBIEJE VELTMAN</b>          (nee Schreier)</p> <p>With love from your family:          Evert and Fay Fledderus — Brighton, Ont.          Luke &amp; Alberta Veltman — Carrying Place, Ont.          Henry &amp; Kathleen Postma — Trenton, Ont.          Henry &amp; Diane Kuipers — Carrying Place, Ont.          Albert &amp; Lory Veltman — Lindsay, Ont.          Alarel &amp; Lubbie Banga — Carrying Place, Ont.          Lambert &amp; Alice Veltman — Carrying Place, Ont.          Bill &amp; Rita Winkelhorst — Brighton, Ont.          Home address: R.R.#1, Consecration, ON K0K 1T0</p>	<p>"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).          On Monday, Oct. 10, 1988, our Lord took to himself our dear friend,  <b>JAN DE GROOT</b>          May the assurance that he is with the Lord now, be a real comfort to the family.          All the residents of Parkside Village, Belleville, Ont.</p> <p>"Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him." (James 1:12)          On Oct. 2, 1988, the Lord called home,  <b>JACOBUS DE KLEER</b>          at the age of 89, beloved husband of Aaltje de Kleer-Reurink.          Dear father of:          Teuntje: Derk Nyhuis — Vars          Mary &amp; Cornelius Jousstra — Vernon          Nellie Van Benthem — Gloucester          Eric de Kleer — Carlsbad Springs          Peter de Kleer — Gloucester          Christine &amp; John Lubbers — Carlsbad Springs          Alice de Kleer — Gloucester          Grandfather of 27 grandchildren and 28 great-grandchildren. He is survived by a sister and brother:          Jans Veurtjes — the Neth.          Cor de Kleer — Strathroy          Home address: Mrs. A. de Kleer, R.R.#6, Box 275, Gloucester, ON K1G 3N4</p> <p>"Fear thou not; for I am with thee: Be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10)          On Friday, Oct. 14, 1988, the Lord called unto himself our dear husband, father and grandfather,  <b>HENDRIK BOUMAN</b>          at the age of 63, beloved husband of Geesje Bouman (nee Benjamins). Dear father and grandfather of:          Albert &amp; Jane Neutel          Michael, Steven, Tammy, Tom, Gregory          Ed &amp; Jenny Bouman          Mandy, Lori-Ann, Julie, Sonya, Robert          Luke &amp; Shirley Bouman          Scott, Melissa, Bradley, Lauren          Cathy &amp; Arnold Roest          Holly, Jenna          Helen Bouman          Predeceased by one grandchild, Melissa Roest.          Home address: R.R.#1, Wellandport, ON L0R 2J0</p>	<p>"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (1 Timothy 2:19)          Following a lengthy illness, the Lord called home, on Oct. 4, 1988, at 74 years of age,  <b>JANNETJE (Jane) MOS-TWILT</b>          wife of Peter Mos, mother of Leendert Mos, Jennifer Mos and Paul Solotki, and grandmother of Lee Solotki.          The funeral service was held on Oct. 7, 1988, in the Third Chr. Ref. Church, Edmonton, Alta., Rev. R. Bruxvoort officiating.          Home address: 4812-116 St., Edmonton, AB T6H 3R1</p> <p>"I lift up my eyes to you, to you whose throne is in heaven." (Psalm 123:1)          On Friday, Oct. 7, 1988, the Lord called home his child,  <b>JOHANNA GERRITDINA TIMMER</b>          (nee Logtenberg)          at the age of 73 years after a short illness with cancer. She was the beloved wife of Bernard J. Timmer and mother of Elizabeth, Jean and Joyce; grandmother of Paul and Brenda VandenBergh and Natalie Hutchinson; she was the much loved mother-in-law of Herb VandenBergh, husband of Jean, and Graham Hutchinson, husband of Joyce. She will be greatly missed by all her family. She is survived by her father-in-law, six brothers, four brothers-in-law, and 12 sisters-in-law, all of whom live in the Netherlands.          The funeral service was held at the First Chr. Ref. Church of Toronto on Oct. 11, 1988, conducted by the Rev. John Rottman, with interment at Mount Pleasant Cemetery in Toronto.          Home address: Mr. B.J. Timmer, 102-368 Eglinton Ave. East, Toronto, ON M4P 1L9</p> <p>Our covenant Father called unto himself on Oct. 6, 1988, after an illness of six and a half months, our dear father, grandfather and great-grandfather,  <b>SIJTZEVANDER HEIDE</b>          in his 82nd year, predeceased by his beloved wife Fokje Boersma on Nov. 29, 1967.          Dear father and grandfather of:          Jenny &amp; George Struikema — Jordan Station, Ont.          Jack &amp; Mona, Florence &amp; Jay, Shirley &amp; Ron, Sylvia &amp; Bryan, Pearl &amp; Clarence Haayema — Williamsburg, Ont.          Verna &amp; Stephen, Jerry &amp; Clair, Steven, Debbie, Heather          Also survived by nine great-grandchildren and one brother and one sister in Holland, and one brother in Alberta. Predeceased by one daughter Jantje in 1933 and two sisters and one brother in Holland. Funeral services were held in the Chr. Ref. Church, Williamsburg, Ont., on Oct. 8, 1988. Rev. W. de Jong officiating. Luke 16:19-31          Corresponding address: G. Struikema, Box 212, Jordan Station, ON L0R 1S0</p>
Births	Obituaries	Obituaries	Obituaries	Vacations
<p><b>GELEYNSE:</b>          God has again enriched our lives, through the birth of our third child, <b>MARIA CHRISTINA</b>. Maria was born on Oct. 1, 1988, at 7:34 a.m., weighing 9 lbs. 2 oz. (4150 gm.) She is a new little sister for Martin and David, and the 18th grandchild for both Rev. and Mrs. D.C. Los of Inkerman, Ont., and Rev. and Mrs. M.D. Geleynse of Stratford, Ont., also a new great-granddaughter for De Heer H.L. Boter and Mevr. Maria C. Geleynse of the Netherlands. Praise God from whom all blessings flow!          Carel and Irene Geleynse, 155 Mt. Edward Rd., Charlottetown, PEI C1A5T1.</p> <p><b>PYPKER:</b>          Ed and Irene Pypker praise and thank the Lord for a beautiful daughter, <b>ROSALIE WYNNE</b>, a sister for Steven, born Sept. 18, 1988. Fourth grandchild for both Ralph and Margaret Pypker and George and Ann Eigenraam.          Home address: 346 Queenston St., St. Catharines, ON L2P 2X4</p> <p><b>WASSENAAR:</b>          With gratitude and praise to the Lord we, Len and Marg, joyfully announce the birth of our first child, <b>ANDREW JOHN</b>, born Sept. 25, 1988. He is a first grandchild for Andrew and Emmy Wassenaar, Sarnia, Ont., and for John and Gerty Smids, Chatham, Ont.          Home address: 64 Scottsdale Dr., Guelph, ON N1G 2K8</p>	<p>Op 30 september 1988 nam God tot zich ons geliefd medelid,  <b>WILLY VANDERZWAN</b>          Het leven was naar Christus, het sterven gewin. Trooste de Here haar man en kinderen.          De Hollandse Vrouwenvereniging.          "Tot arbeid geroepen", Chatham, Ont.</p> <p>The Lord took unto himself on Oct. 14, 1988, our dear mother, grandmother, great-grandmother and great-great-grandmother,  <b>JETSCHIE TALSMA</b>          (nee Wieringa)          in her 91st year, loved wife of the late Albert Talsma. Her wish was and our comfort is, that she loved the Lord and was ready to be with him, John 11:25.          Dear mother of:          Gerlof &amp; Aaltje Talsma — Cavan, Ont.          Tettje &amp; John Clarke — Whitby, Ont.          Tina &amp; John Heerschop — Whitby, Ont.          Gerardus &amp; Joan Talsma — Newcastle, Ont.          21 grandchildren, 42 great-grandchildren and one great-great-grandchild. She was predeceased by two children. She is survived by one sister and one brother, both of the Netherlands.          The funeral service took place on Monday, Oct. 17, 1988, at 11 a.m. at Maranatha Chr. Ref. Church in Bowmanville. Rev. John Zanitsing officiating. Burial in Bowmanville cemetery.</p>	<p>Peacefully in the Lord;  <b>GERHARD WILLEM KLOMPS</b>          passed away at the Clinton Public Hospital on Tuesday, Oct. 18, 1988, in his 80th year.          Beloved husband of Annie Klopms (nee Simmelink).          Dear father and father-in-law of:          Bill &amp; Nancy Klopms — Bayfield          Janet &amp; Jake Peters — Clinton          Ann &amp; John Reinink — Auburn          Also loved by nine grandchildren. Survived by one sister: Dine van Bosheide-Klopms, three brothers: Jan, Hendrik, and Wim Klopms, all of Winterswijk, the Netherlands. Predeceased by his father, Derk Willem Klopms and his mother, Christine Klopms (Teleman); one sister, Hanna te Sligte and one brother, Johan Klopms.          Funeral service was held at the Clinton Chr. Ref. Church on Thurs., Oct. 20, 1988, at 2:30 p.m. Interment: Clinton Cemetery.          Home address: P.O. Box 82, 80 Joseph St., Clinton, ON N0M 1L0</p>	<p>On Sunday, Sept. 25, 1988, it pleased our heavenly Father to call home  <b>ARJEN DYKSTRA</b>          in his 89th year, beloved husband of Klaaske Boomsma who went home to the Lord on Jan. 23, 1983.          Dear father of:          John &amp; Sylvia Dykstra — Cayuga, Ont.          Martin &amp; Beulah Dykstra — Wainfleet, Ont.          Tina &amp; Linze Bergsma — Hagersville, Ont.          Arthur &amp; Jessie Dykstra — St. Catharines, Ont.          Joanne &amp; John Boverhof — Dunnville, Ont.          Gary &amp; Susan Dykstra — Gasline, Ont.          Predeceased by one son, Aart, in 1934, and daughter-in-law, Lise, in 1964. Father of 39 grandchildren, and 43 great-grandchildren. The funeral took place Sept. 25, 1988, in the Jarvis Chr. Ref. Church. Pastor N. Cornelisse and interim pastor John Roke officiating.          Home address: R.R.#5, Hagersville, ON N0A 1H0</p>	<p><b>RICE LAKE</b>          Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.          Write or phone for brochure:  <b>Lang's Resort and Campgrounds</b>          R.R.#9, Box C, Roseneath, ON L9K 2A9          Phone: (416) 352-2308</p>
Accommodations				
<p>Looking for a responsible couple or individual to live in our home in London, Ontario, from Feb. 1 to June 30, 1988. Contact: (519) 455-8336.</p>				



# Classified/Events

<b>Help Wanted</b>	<b>Help Wanted</b>	<b>Teachers</b>	<b>Teachers</b>	<b>Help wanted</b>						
<p>For Career Opportunities in <b>HORTICULTURE</b></p> <p>JOIN CONNON NURSERIES, one of Canada's oldest and largest wholesale nurseries. We are currently looking for people who qualify for the following full-time positions:</p> <p><b>Field Propagator</b> budding and grafting skills essential.</p> <p><b>Sales</b> plant knowledge and French language required.</p> <p>If you feel you qualify for either position please write or call in complete confidence:</p> <p>Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockium, Ontario L0R 1X0 (519) 647-3997.</p> <div><b>CONNON NURSERIES</b> <small>A V R. NURSERIES HOLDINGS INC.</small></div>		<p><b>EDMONTON:</b> Teacher needed immediately at Edmonton Christian High School. A 67 teaching position in Grade 10 &amp; 12 mathematics and Grade 11 business, four classes in all. Contact and/or send resume, academic, professional documentation and references to: S. Williams, Principal, 14304 109 Ave., Edmonton, AB T5N 1H6, Phone (403) 454-6791.</p> <p><b>KINGSTON:</b> Because of maternity leave, Kingston Christian School will have a temporary vacancy in a combined Grade 2/3 classroom. We are looking for a person who will teach from Jan. 2 till the end of June 1989. Please send application in Kingston Christian School, 130 Wright Cr., Kingston, ON K7L 4T9. For additional information phone (613) 546-4872.</p> <p><b>SARNIA:</b> Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3, invites applications or inquiries for a full-time remedial special education position, commencing in February 1989. Please contact the Principal, Mr. Wayne Drost (337-9122) for further information.</p> <p><b>OSHAWA:</b> Immanuel Christian School invites applications for a part-time teaching position. It is a 65 per cent remedial/special education position with duties to commence Jan. 2, 1989. Applications will be accepted until Nov. 9; please send to: Mr. J. Ropka, Principal, Immanuel Christian School, 849 Roseland Rd. W., Oshawa, ON L1H 7K4.</p> <p><b>WASAGA BEACH:</b> Silvercrest Christian School is accepting applications for a half-time French teacher commencing Feb. 1989. Please direct your resume to J. Tullock, c/o Silvercrest Christian School, R.R.#1, Wasaga Beach, ON L0L 2P0. Tel. (705) 428-2800.</p>	<p><b>BRAMPTON:</b> John Knox Chr. School seeks application to fill a Grade 2/3 position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).</p> <p><b>NEW MARKET:</b> Holland Marsh District Chr. School. Due to illness we are in need of a full-time Grade 7 teacher, starting as soon as possible. Please send application and/or inquiries to the Secretary of the Board, Mrs. Roxanne Nilsson at: 33 Maplegrove Ave., Bradford, ON L3Z 1R9. (416) 775-7708.</p> <p><b>LONDON:</b> London District Chr. Secondary School is inviting applications for a part-time position which consists of teaching one drama course during the second semester. Please enclose a resume and personal statement of faith with your letter of application and send them by Nov. 1, 1988, to Mr. H. Kooy, London District Chr. Secondary School, 24 Bransford Ave., London, ON N5W 1V3. Phone: (519) 455-4360.</p>	<p>The Thunder Bay Christian Community Centre is seeking a full-time evangelist to coordinate an outreach ministry. Duties include: continuing existing programs for children and adults, creating new programs and establishing a worshipping community. Being able to deal with Native and Chinese people would be an asset. Send resume to: Ed Breukelman, R.R.#6, Thunder Bay, ON P7C 4V2.</p> <p>Large, modern dairy farm in eastern Ontario, has a vacancy for a herdsman to milk in computerized facilities, and to supervise total herd care. Will train a self-motivated person. Would give serious consideration to husband and wife team. Located one-half mile from village, and minutes from CRC, Christian and public schools, shopping and recreational facilities. Three-bedroom house available on the farm. Holidays, weekends off and salary to be discussed. Apply with resume to Zandbergen Farms Ltd., attention: Bill Zandbergen, R.R.#2, Brinkhoff, ON K0E 1C0.</p>						
<b>CALVIN COLLEGE FACULTY OPENINGS</b> <p>The college is seeking applications for tenure-track positions anticipated to begin September 1989 in the following departments: Biology (genetics, development), Communication, Economics and Business (marketing), Engineering (electrical), English (children's literature, cinema, Victorian, Romantic, English literature survey, Shakespeare/16th Century, world literature, English education — elementary, linguistics, journalism, the English novel), French (literature, language), History, Mathematics and Computer Science (statistics, math education, computer science), Nursing (maternity, community health), Physics, Psychology, Religion and Theology (world religions, old testament), Spanish (Spanish and Latin America literature). Special areas listed are preferred, but other applicants will be considered. Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested person or persons who wish to make nominations should correspond with the chairperson of the respective department at</p> <p><b>Calvin College, 3201 Burton St. SE, Grand Rapids, Michigan USA 49506</b></p> <p>Calvin College is an equal opportunity employer</p>		<div><b>For Rent</b><p><b>Fruit and vegetables retail outlet</b> This thriving business is located on one of the busiest streets in the city of Guelph. Excellently located in a 12-unit mall. Approximately one-hour drive to food terminal in Toronto. Ideal family business or for the young entrepreneur looking to start his own business.</p><p><b>Fast-food outlet</b> specializing in fish &amp; chips. Thriving business, five days a week, short hours, low rent, low overhead, low price \$29,500. Call Rep. Herb Thalen, Re/Max Dynamic Realty Inc. Realtor, 672 Woolwich St., Guelph, ON N1H 3Z1. Phone: (519) 821-1950 or (519) 843-2814.</p></div> <div><b>For Rent</b><p>New mobile home, Orlando area. Available before Christmas. \$150 weekly or \$500 a month. Phone (613) 633-2719.</p></div> <div><b>Real Estate</b><p>Broker Farm. Excellent operation near Hamilton with close proximity to churches and to Chr. schools. Approximately 27,000 quota, fully automatic, barn, generator, four-bedroom home and more. For more details call:</p><p><b>Fred Hagen Realty Ltd. Realtor at (416) 679-6666</b></p></div>								
<b>Tired of the high cost of living?</b> <p>We have a challenging position open for a <b>COLLISION REPAIRMAN</b></p> <p>in a modern well-equipped body shop.</p> <p>Affordable housing available in our friendly north-western B.C. city. Excellent hunting and fishing. CRC and Christian school.</p> <p>Call Norm Mantel (collect) (604) 635-3929, evenings (604) 635-4954</p> <p><b>Norm's Auto Refinishing Ltd. 4630 Keith Ave., Terrace, BC V8G 4K1</b></p>		<div><p>Redeemer College and Festival Music present:</p><h2>Music to See</h2><p>two concerts for young people</p><p><b>Organ, Brass &amp; Timpani</b> November 26, 1988 at 2:00 p.m. Boris Brott will introduce music specifically written for the organ, the brass and rhythm sections.</p><p><b>The Great 88 and Other Keyboards</b> April 22, 1989 at 2:00 p.m. An introduction to the piano, the harpsichord, the organ and the synthesizer. The series will be illustrated in words, pictures and music.</p><p><b>Redeemer College Auditorium, Ancaster</b> Subscriptions: Adults - Two concerts for \$22, one concert \$12 Young People (8-15) - Two concerts \$12, one concert \$7. Call (416) 648-2131</p></div>								
		<div><p>Redeemer College and Festival Music present by popular demand :</p><h2>Stained Glass 88/ 89</h2><p>at Redeemer College</p><p>Three superb concerts with Boris Brott and the Hamilton Philharmonic Orchestra</p><table><tr><td><b>British Baroque</b> November 18, 1988</td><td><b>Mannheim to Vienna</b> January 11, 1989</td><td><b>Beautifully Bach</b> March 22, 1989</td></tr><tr><td>Boris Brott, Conductor Redeemer College Choir with conductor Christiaan Teeuwsen Senya Trubashnik, oboe</td><td>Boris Brott, Conductor Michael Rusinek, clarinet</td><td>Boris Brott, Conductor Redeemer College Choir with conductor Christiaan Teeuwsen &amp; soloists</td></tr></table><p>All 'Stained Glass' concerts start at 8:00 p.m. in the Redeemer College Auditorium. Pre-concert lectures with Boris Brott at 7:00 p.m. Free apple cider and cookies at intermission.</p><p>Subscription price: \$45; seniors &amp; students \$40. Call (416) 648-2131</p></div>			<b>British Baroque</b> November 18, 1988	<b>Mannheim to Vienna</b> January 11, 1989	<b>Beautifully Bach</b> March 22, 1989	Boris Brott, Conductor Redeemer College Choir with conductor Christiaan Teeuwsen Senya Trubashnik, oboe	Boris Brott, Conductor Michael Rusinek, clarinet	Boris Brott, Conductor Redeemer College Choir with conductor Christiaan Teeuwsen & soloists
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<b>Help Wanted</b> <p>Rose grower wanted. Position open for an aggressive and well-experienced rose grower in a newly formed operation in the Niagara district. Excellent wages, depending on experience. Phone: Len VanStaaiduinen (519) 755-3431 (daytime, (519) 756-9894 evenings.</p>	<b>For Sale</b> <p>For sale: Furnished mobile home, 3-bedroom, 2 bathroom, Lakewood, Florida. Phone: (416) 562-5661.</p>									



# Classified/Events

## Communicators analyze their role in evangelism

WETZLAR, West Germany (WEF) — An international gathering of Christian communicators has issued a challenge to both international media agencies and national Christian communities to open themselves up to change. They called on the international agencies to invest their money in stimulating indigenous media output in the countries they serve rather than exporting their own products to them; and they want the agencies to share primary decision making about media content with the local community.

They called on the local community to begin performing media functions themselves and, when inappropriate ministry is being delivered by an international agency, to offer constructive alternative suggestions.

The Consultation on the Role of Media in Evangelism met here September 11-15 under the auspices of the International Christian Media Commission (ICMC). Some 40 invitees from Africa, Asia, Europe, and the Americas grappled with how the communications media can best contribute to the church's task of evangelism.

They analysed four overlapping approaches to evangelism: proclamation, process, worldview, and incarnational. Each approach was evaluated for its biblical integrity, its effectiveness, and its integration with the local church.

The participants then reviewed actual communications projects in the light of strategies they had developed, and drafted a statement outlining their conclusions. This was then distributed to the 2,500 communicators that make up the ICMC network.

The statement also urges communicators to:

- ★ Use the cultural communication forms indigenous to a society rather than import alien forms.
- ★ Educate the church about the role of the media and solicit its support.
- ★ Take initiative to contribute to the secular media.

## New Testament may be published in Soviet magazine

MOSCOW (NNI) — A member of the USSR Academy of Sciences has stated that a Soviet magazine, "V Mire Knig" ("The World of Books"), plans to serialize the New Testament to meet the growing demand for previously

banned literature and perhaps to increase circulation. Expert observers say the serialization may be an official response to Soviet academicians' public demands that the Bible be published in the U.S.S.R.

## First shipment of Ukrainian Bible reaches Moscow

SANTA ANA, Calif. (NNI) — A shipment of 32,000 Ukrainian language Bibles, part of a consignment of 100,000 donated by the United Bible Societies (UBS) to the Russian Orthodox Church of the Ukraine, reached Moscow on September 12 en route to Kiev. UBS information officer David Bramley claimed the total consignment is "the biggest shipment of Ukrainian Bibles in recent times, and probably the biggest shipment ever."

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### Events

### Events

## Back to God Hour Rally

in St. George's Anglican Church, Woolwich St., Guelph, on

Sat., Nov. 5, 1988, at 8 p.m.

Speaker: Rev. Bassam Madany of the Arabic Ministry of the Back to God Hour

Topic: "The Challenge of Islam Today"

Special Music: The Choir and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooy with Andre Knevel at the organ

FREE ADMISSION

## We invite you to join us in thanksgiving 25th Anniversary Grace CRC., Scarborough, Ontario

Saturday, Oct. 15 — "Prelude to a Celebration"  
Festive concert at 8 p.m. at the church

Sunday, Nov. 6 — Anniversary worship service  
10:30 a.m. with Rev. Simon Wolfert

Sunday, Nov. 6 — Ecumenical Celebrative Service  
8:30 p.m. with Rev. Simon Wolfert

Friday, Nov. 11 — Banquet for current and former members at 7:00 p.m.

For reservations phone (416) 293-6361

Sunday, Nov. 13 — Homecoming Worship  
10:30 a.m. with Rev. Jacob Geuzebroek,  
8:30 p.m. with Rev. Jacob Vos

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### Teachers

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STRATHROY: John Calvin Christian School in Strathroy, Ont. requires a Grade One teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersma, Principal, 48 York St., Strathroy, ON N7G 2E3

CHILLIWACK: Chilliwack Chr. School requires, beginning Jan. 1, 1989, a Kindergarten teacher to teach 25 students half time. Please submit resume to: Mrs. Grace Post, Education Committee, c/o Chilliwack Chr. School, Box 181, Chilliwack, BC V2P 6H6. Phone: (604) 792-6380 (home) or Mr. Norman Brouwer, Principal, (604) 783-4171 (school).

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- Nov. 1 **SARNIA**  
8 p.m. in the First Christian Reformed Church. Tickets \$7.00 and seniors and students \$5.00. For information call John Kaldeway (519) 332-0147.
- Nov. 2 **CHATHAM**  
8 p.m. in the First Presbyterian Church. Tickets \$8.00 and seniors and students \$6.00. For information call Jake Janssens (519) 352-7944.
- Nov. 3 **ANCASTER**  
8 p.m. in Redeemer College. Tickets \$10.00 and seniors and students \$8.00. Tickets available at the door, whoever is first, has the best seats.
- Nov. 4 **OTTAWA**  
8 p.m. in the St. Andrews Presbyterian Church at Kent St. and Wellington St. Tickets \$8.00 and seniors and students \$6.00. For information call Cor Hogeveen (613) 224-1597.

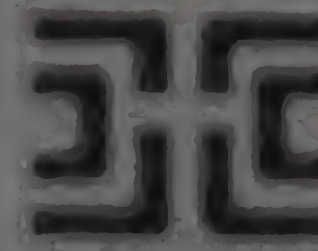
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Qualified individuals who are committed to a biblical Reformed theology and educational perspective are invited to send resume, academic credentials, and references to:

Dr. Douglas Ribbens  
Vice Pres. for Academic Affairs  
Dordt College  
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## Events/ Books

### Churches

## Mandate to teach "church growth"

*Effective Evangelism a Theological Mandate*, by Donald A. McGavran. Phillipsburg, New Jersey: Presbyterian and Reformed Publishing Co., 1988. Reviewed by Dr. John Van Schepfen, CRC pastor in Salem, Oregon.

"Too often church members of both liberal and orthodox denominations, led by well-trained pastors, [have] sat down in some far corner of a ripe field under a shady tree to sing praises to God, voice biblically correct doctrines, and pray."

However, according to Donald McGavran, the dean of modern evangelical missiologists, this is not enough! We simply cannot say that we have taken seriously God's eternal purpose to seek and save the lost when today only one-quarter of the world's population is even nominally Christian and tomorrow only one-fifth will be so. In this book, McGavran points to what he believes is one of the primary causes for this failure; namely, the failure of seminaries to teach that the fundamental task of every pastor is both to care for the flock and to find and fold others into the flock.

In chapter 3, McGavran sets forth some of the reasons why seminaries which developed after the Reformation failed to give adequate consideration to the Great Commission, and concentrating instead on the proper education of those who had so long been a part of the

Roman Catholic Church. In the next two chapters he sets forth many of the basic theses of the "Church Growth Movement." It is these principles which McGavran believes must be taught in every reformed Bible college and seminary.

The balance of the book is used to rehearse the history of the Church Growth Movement and to re-examine some of the most debated aspects of

Church Growth theology such as the "homogeneous unit principle." These two sections alone make the book worthwhile for anyone who would like to learn more regarding this significant area of missions today.

This book can assist pastors, together with their parishioners, in giving much greater emphasis to the clearly-expressed purpose of our Lord: to seek and to save the lost.



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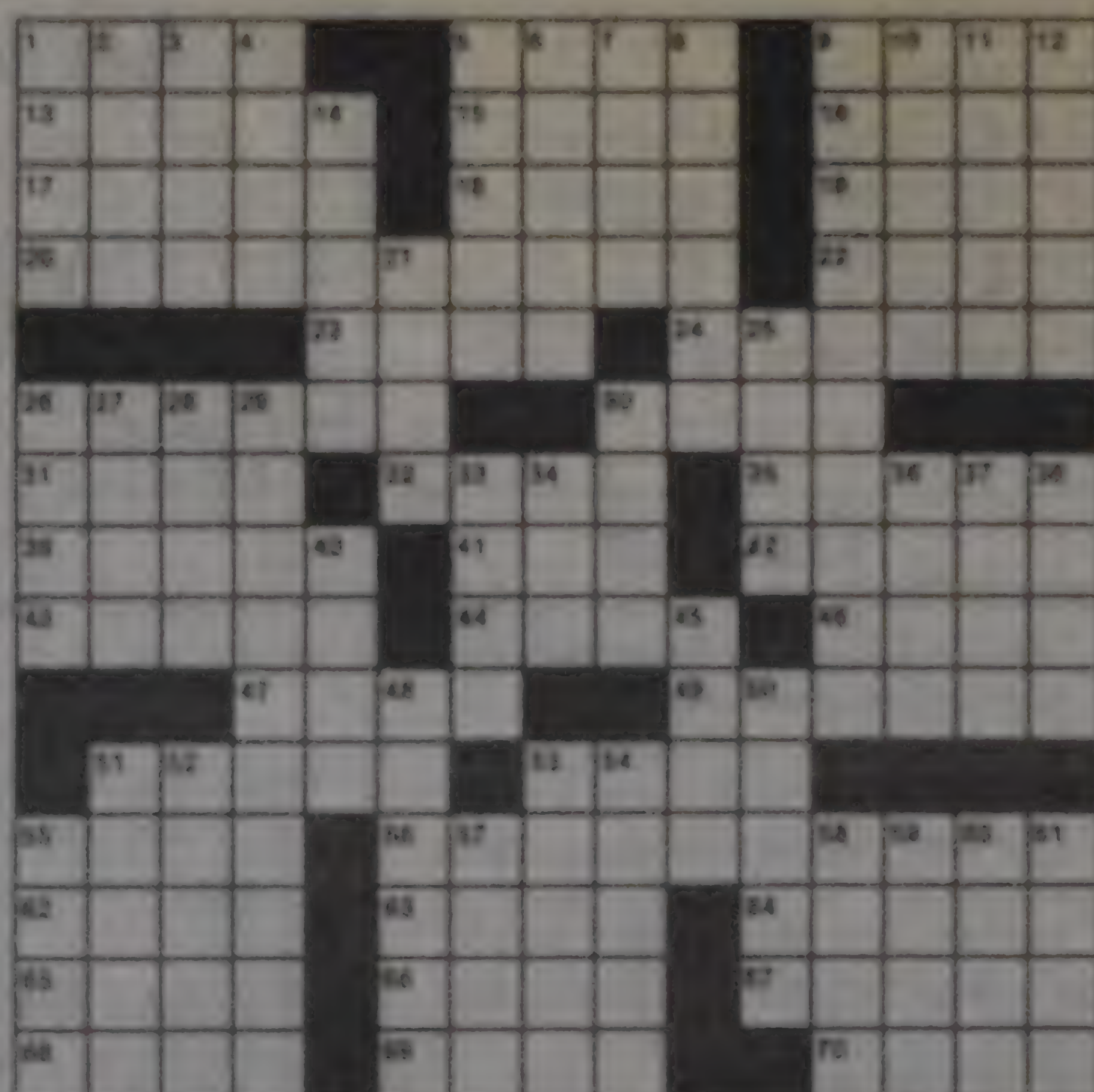
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## Weekly Crossword

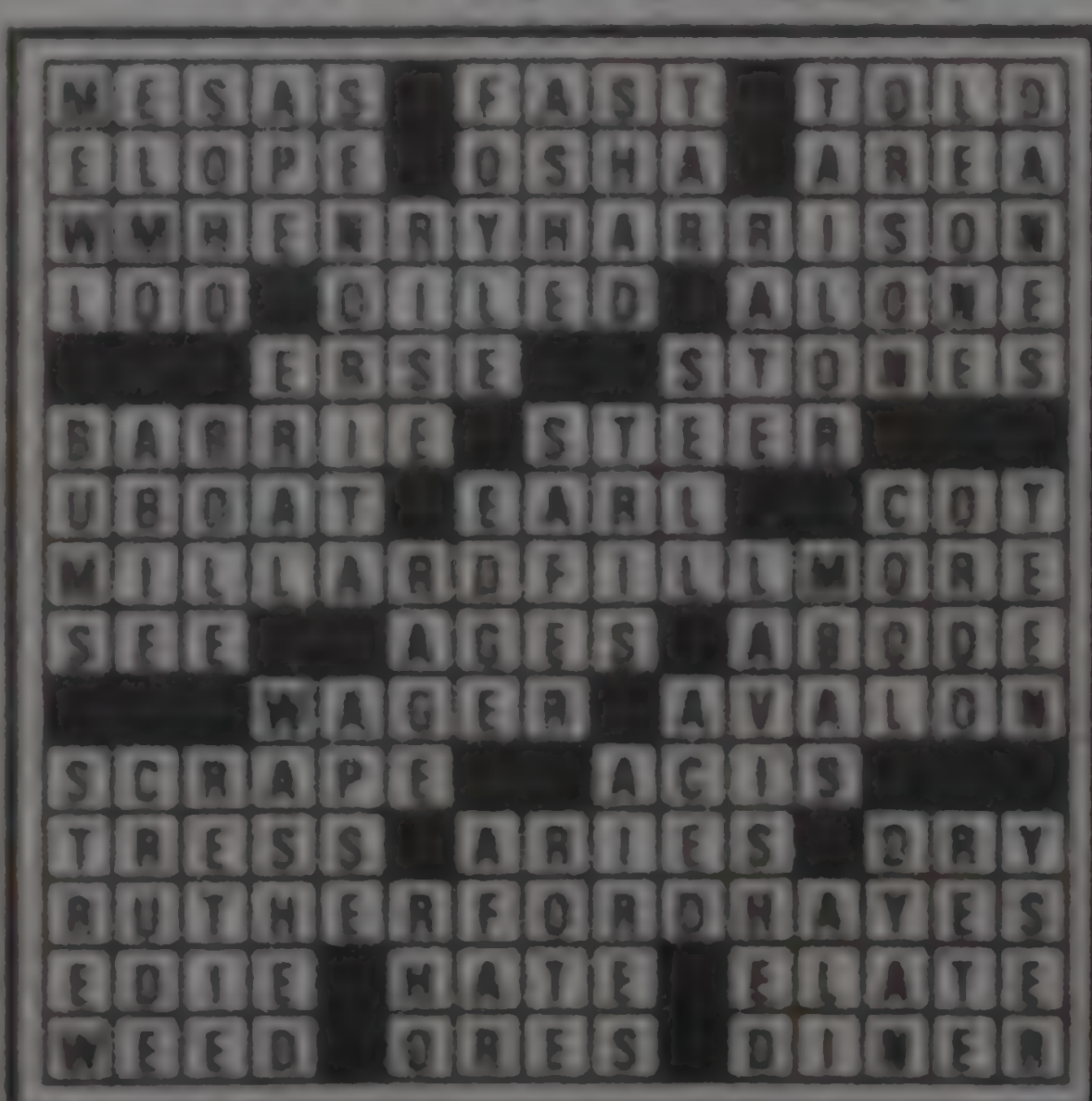
by Evelyn Benshoof

- ACROSS**
- 1 Engagement
  - 5 Money
  - 9 Metric unit
  - 13 False wing
  - 15 Spread
  - 16 Vehemence
  - 17 Atom
  - 18 Cabbage dish
  - 19 Dill herb
  - 20 Halt
  - 22 Hawaiian goose
  - 23 Social affairs
  - 24 Make beloved
  - 26 Faneull Hall site
  - 30 God of war
  - 31 Samoan seaport
  - 32 Mine car
  - 35 For any reason
  - 39 Bully
  - 41 Bullring cheer
  - 42 Fiber plant
  - 43 Gravel ridge
  - 44 Trilled
  - 46 Actress Foch
  - 47 Jungfrau site
  - 49 Flush
  - 51 Perplexed
  - 53 Nickel
  - 55 Hit
  - 56 Support
  - 62 Paperlike cloth
  - 63 Weight deduction
  - 64 Put forward
  - 65 Cognate
  - 68 — Ben Adhem
  - 67 Rub out
  - 68 Flex
  - 69 Casspool
  - 70 Lat. abbr.



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### Last Week's Puzzle



- DOWN**
- 1 Water barriers
  - 2 Many
  - 3 Salad fish
  - 4 Flair
  - 5 — Rica
  - 6 "— vanity"
  - 7 Signet
  - 8 Humorous mistake
  - 36 During
  - 37 Furrow
  - 38 Sparse
  - 40 Heraldry border
  - 45 Grating
  - 48 It, dishes
  - 50 Accustom: var.
  - 51 Become active

- 52 Basketball score
- 53 Strike and rebound
- 54 Close golf score
- 55 Pierce
- 57 Prohibited
- 58 Curtail
- 59 Decree
- 60 Gr. mountain
- 61 Lively dance

## Calendar of Events

- Oct. 29 Classis Niagara Elders' Conference at 9:30 a.m., Trinity CRC, St. Catharines, Ont. Topic: "How to deal pastorally with victims of abuse (physically, mentally, sexually)." Speaker: Vinny Purpura (St. Catharines General Hospital).
- Oct. 29 "A Century of Missions", at 8 p.m., Great Lakes Chr. College, Beamsville, Ont. Speaker: Juan Boonstra of the Back to God Hour.
- Oct. 29 Elder/Deacon Conference from 9-3 p.m. at Reformed Bible College, 1969 Robinson Rd., St. Catharines, Ont. (phone 616-458-0404). \$15/person, \$150 maximum for 9 or 10 persons from same church. Call or write RBC for complete details.
- Oct. 29 Canadian Scientific and Christian Affiliation Seminar from 10 a.m. to 3 p.m. at Spring Garden Baptist Church, 112 Spring Gardens Ave., North York, Ont. Theme: "Created Male and Female — The meaning of our sexuality." Speakers: Derk Pierik, Ken Van Wyk and Diane Marshall. To register call (416) 223-2179.
- Oct. 29 The Ambassadors Male Chorus in concert, at 8 p.m. in the United Church, Exeter, Ont.
- Oct. 31 Fifth Annual Senior Citizens Day at Redeemer College, Ancaster, Ont. Lunch \$7.50. For info. call (416) 648-2111.
- Nov. 1-4 "Autumn Concerts" featuring Remata Heerskerk, Andre Knevel and Jan Veenje. Nov. 1 at 8 p.m. in First CRC, Sarnia, Ont.; Nov. 2 at 8 p.m. in First Presb. Church, Chatham, Ont.; Nov. 3 at 8 p.m., Redeemer College, Ancaster, Ont.; Nov. 4 at 8 p.m. in St. Andrew's Presb. Church, Ottawa, Ont.
- Nov. 2 CHP National Political Rally at 7:30 p.m., Hamilton Convention Centre, (second floor - ballroom), Hamilton, Ont.
- Nov. 2-5 CRWC Leadership Conference, Estes Park, Colorado. For info, contact your diocesan conference secretary.
- Nov. 4 Back to God Hour Rally at 8 p.m. in Bethel CRC, London, Ont. Speaker: Rev. Madany on "The Challenge of Islam Today."
- Nov. 4 "Autumn Concert" featuring Remata Heerskerk, Andre Knevel and Jan Veenje. At 8 p.m. in St. Andrew's Presb. Church, Ottawa, Ont. For tickets and info. call (613) 224-1597.
- Nov. 4-6 Homecoming Weekend at Hamilton District Chr. High School, Hamilton, Ont. Social activities, brunch, sports, banquet, fellowship and fun!
- Nov. 5 Arts & Craft Sale and Auction at Sarnia Chr. School, 1273 Exmouth St., Clearwater, Ont. Starts in the afternoon.
- Nov. 5 Banquet at Trinity Chr. School, Walker's Lane, Burlington, Ont., at 11 a.m. Dinner at 4:30 p.m., Auction at 6 p.m. Come out and sit!
- Nov. 5 Pipe Organ Dedication Service at 8 p.m., Calvary CRC, Flamborough, Ont. Organist: Adrian Strybos.
- Nov. 5 Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, Guelph, Ont. Speaker: Bassam Madany. Music: OCMA Directed by Lemden Koen. Andre Knevel organist.
- Nov. 5-6 Calvin College Band Concerts, directed by Derold De Young. Nov. 5: 8 p.m. Chatham District Chr. Sec. School, Chatham, Ont. Nov. 6: 2 p.m. First CRC, Sarnia, Ont.
- Nov. 8 RCBPA Hamilton Chapter dinner meeting at 6:30 p.m. at Redeemer College, Ancaster, Ont. Speaker: Harry Antonides. To reserve call (416) 524-1203.
- Nov. 10 CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, Georgetown, Ont. For info. call (519) 837-1620 (daytime) or 338-3214 (evening).
- Nov. 12 Inauguration of Dr. Brian J. Walsh, ICS Senior Member in Worldview Studies, at 2 p.m., at Knox College Chapel, Toronto, Ont. For info. call (416) 979-2331.
- Nov. 12 RCBPA Chatham Chapter Breakfast meeting. At 8 a.m. at the Saxony restaurant, Chatham, Ont. Speaker: Mr. Ed Schiessel. To reserve call (519) 352-0450.
- Nov. 12 Children's Fashion Show, Giant Bazaar and Auction, starting at 1 p.m., for John Calvin Chr. School, at First CRC, 387 Water St., Guelph, Ont.
- Nov. 13 Homecoming Worship Services in celebration of the 25th anniversary of Grace CRC, Scarborough, Ont. At 10:30 a.m. with Rev. J. Geuzbroek, at 6:30 p.m. with Rev. J. Vos.
- Nov. 16 "Glorious Glor" Concert at 8 p.m. in Redeemer College Auditorium, Ancaster, Ont. Theme: British Baroque. Boris Brott and Christian Treutwein (violin and cello), the Hamilton Philharmonic and Redeemer College Choir. For info. call (416) 648-2131.
- Nov. 26 "Music to See" (songs people sing) presented at 8 p.m. in Redeemer College Auditorium, Ancaster, Ont. Music for organ, brass and trumpet, introduced by Brian Brown. For info. call (416) 648-2131.
- Nov. 26 "The Ambassadors Male Chorus" in concert, at 8 p.m. in the Rehoboth CRC, Bowmanville, Ont. Sponsored by Knox Durham Christian Schools.
- Nov. 28 40th Anniversary Service, 7:30 p.m., Ebenezer CRC, Jarvis, Ont.
- Dec. 7 Organ recital by John Wm. Vandervort at 12:15 p.m. in St. Andrew's Presb. Church, Kitchener, Ont.
- Dec. 10 Christmas Concert at 7:30 p.m., Dundas St. Comm. United church, London, Ont. Featuring organist Andre Knevel and mixed choir from Aylmer, Stratford and London. Free-will offering.
- Dec. 18 Candlelight Christmas Service with "The Ambassadors" at 7 p.m., First CRC, Hamilton, Ont.
- Dec. 27-30 Sixth Annual Young Adult Challenge Conference will be held in Vancouver, B.C. Sponsored by Young Calvinist Federation.

### Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Nov. 4	Tues. Nov. 1	Wed. Oct. 26-4:30 a.m.	Thurs. Oct. 27-4:30 a.m.
Fri. Nov. 11	Tues. Nov. 8	Wed. Nov. 2-4:30 a.m.	Thurs. Nov. 3-4:30 a.m.
Fri. Nov. 18	Tues. Nov. 15	Wed. Nov. 9-4:30 a.m.	Thurs. Nov. 10-4:30 a.m.

### Poetry

## A sensitive faith

*Quiet Waters*, by Wilma Jonkheer. Burlington: Welch Publishing Co., 1987. Paperback, 61 pages. \$4.95. Reviewed by Robert VanderVennen

In 39 short prose-poems Wilma Jonkheer expresses her faith in clear, sensitive ways. God is as close to her as the things she sees and hears and touches all around. Her verse is light and airy, uncomplicated yet full of imagery and shades of meaning. There is a feeling of being outdoors on a beautiful summer day.

This small book can give comfort and inspiration on days when the sky is dark and daily duties become a burden. Six pen and ink sketches add a supporting dimension. Technically the poems are least successful when they are pressed into the structure of rhyme and rhythm. A Foreword is written by Rev. John G. Klomps.



## Dutch

# "Verbeelding" als uitweg uit evangelisatie-crisis

## Afscheid van dr. Okke Jager

Arie Snaterse

Op 16 september nam dr. Okke Jager afscheid van de Theologische Universiteit te Kampen. Hij liet meer na dan een afscheidsrede. Na afloop konden de bezoekers kennis nemen van zijn nieuwste boek: *De verbeelding aan het woord*.

Het afscheidscollege van dr. Jager was een samenvatting van dit nieuwe boek (nummer 45), bedoeld als een 'pleidooi voor een dichterlijker en zakelijker spreken over God', zoals de ondertitel luidt. Op deze manier over God spreken moet een oplossing bieden voor de crisis waarin dit spreken in onze cultuur is terechtgekomen.

Aan de Theologische Universiteit doceerde dr. Jager de vakken evangelistiek en ethiek, waarin ook de massacommunicatie een rol speelt. In de praktijk betekende dit dat hij voortdurend bezig was met de cultuur waarin we ons bevinden, met de bedding waarin het evangelie moet landen. En dat dat niet eenvoudig is, werd duidelijk uit het woord "crisis" dat hij hanteerde. Voor hem was de "meest brandende vraag": hoe kunnen wij in onze cultuur God zo ter sprake brengen dat gelovigen en ongelovigen ervan ophoren?

Dr. Jager meende dat het zoeken naar een antwoord op die vraag is vastgelopen. De impasse waarin dit zoeken zich bevindt, gaf dr. Jager aan met drie woorden: onverstaanbaarheid, onverschilligheid en onvoorstelbaarheid.

### Kloof tussen theologie en gemeente

In zijn rede schetste dr. Jager de grote kloof die is ontstaan tussen hetgeen door theologen wordt gezegd (niet alleen geleerdheid, ook een grote verlegenheid) en wat de gemeente naar buiten kan brengen. De toerusters zouden daarbij als tussenliggende instantie moeten fungeren. Maar kennelijk is deze "brug" voor beide oevers "een vreemde eend in de bijt." De kloof is té groot: "Het spreken over God is niet alleen onverstaanbaar voor mensen die van de kerk zijn vervreemd." We kennen ook een binnenkerkelijke onverstaanbaarheid.

En die is "extra pijnlijk voor het missionaire werk: hoe zullen wij ooit door buitenstaanders verstaan worden, als wij elkaar niet eens verstaan?" Hij vreesde dat de bescheidenheid die we in deze tijd tonen als het gaat om evangelisatie, een kwestie is van onzekerheid, het onvermogen of het niets meer hebben om over te dragen.

Praten over de "religieuze mens" in deze tijd van "nieuwe religiositeit" ging hem te snel. Daarvoor zag hij te veel onverschilligheid.

Dr. Jager liet duidelijk merken huiverig te zijn voor de computer. Ondanks het geruststellende "Best handig zo'n ding" van prof. dr. G.

Manenschijn overheerste bij hem de angst dat hij met één verkeerde handeling zeven hoofdstukken tekst zou doen verdwijnen. Maar z'n afkeer ging verder: "De computertaal is de triomf van de logica over de poëzie en van de structuur over de inhoud." Op de achtergrond speelde natuurlijk die derde impasse: onvoorstelbaarheid. De computermens kan niets met de symbolen en mysteries die met het spreken

over God te maken hebben. "In de computerwereld verliest de geloofstaal haar werkelijkheidsgehalte." Wat dat betreft zou "de onvoorstelbaarheid wel eens de diepste oorzaak van de onverstaanbaarheid en de onverschilligheid kunnen zijn," aldus dr. Jager. Zetten we bij evangelisatie in bij de "openbaring," dan komt dat op mensen van nu als autoritair over. Blijven we bij de mensen en proberen we menselijke antwoorden te geven, dan blijft toch die sprong nodig naar het christelijk geloof.

### Verbeelding

Uit de impasse komen is moeilijker dan deze omschrijven. Er bestaat ook geen kant-en-klare uitweg voor. Dr. Jager wist wel de richting van het begin van de

uitweg. Die zocht hij in het begrip "verbeelding." Daarmee bedoelt hij "de menselijke mogelijkheid om in beeld en gelijkenis te beschrijven wat zich aan voorstelling en begrip onttrekt." (Voor sommigen misschien teleurstellend, maar dr. Jager heeft het hier nog steeds over het gebruik van taal). Omdat geloof voor hem *verbeelding* is — geloof heeft taal nodig, — kunnen alle drie de impasses vanuit deze invalshoek worden opgebroken.

Wie de openbaring van God hanteert als een brok graniet, schakelt het voorstellingsvermogen uit en wordt onverstaanbaar, terwijl de mensen onverschillig worden. Als traditionele begrippen onze verbeelding

niet meer aanspreken, worden deze sprakeloos. Hier ziet dr. Jager mogelijkheden voor drama: "De kerk moet de mensen niet zomaar aan boord komen met vergeving en verzoening, maar eerst door

Vervolg op pagina 19...



Dr. Okke Jager

## Er bestaat financiële hulp voor uw eerste huis.

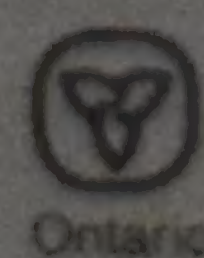


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## Kommentaar met een knipoog

Herman de Jong

## Een uitstapje ...

"Nu wou ik toch ook wel es naar de Art Gallery in Toronto," zei Fientje tegen Egbert. "Dat kan gebeuren," zei Egbert, "Als we toch een hele dag daar moeten rondsnoeren om winkels te bekijken, kunnen we in de Gallery op één van die bankjes lekker uitrusten." "Hoe weet je dat daar bankjes zijn?" vroeg Fientje nieuwsgierig. Waarop Egbert antwoordde, dat hij wel es gelezen had dat echte kunstgenieters urenlang naar een schilderij kunnen staren en dat ze toch doodvermoeid zouden raken als ze dat staande moesten doen.

"Misschien kunnen we onze boterhammetjes daar dan ook lekker eten, we zullen best gammel zijn na zo'n hele morgen lopen," sprak Fientje. Egbert keek haar wat meewarig aan. Was ze nu nog nooit de tijd dat ze negen kinderen thuis had en ze op de centen moest passen, vergeten? "Wij eten in dat restaurant aan Yonge Street," zei hij beslist, "je laat al die tassen met brood en thermosflessen nou maar eens thuis."

"Man, man," zei Fientje, "ben je nou al vergeten dat je drie dagen lang naar de WC geweest bent vorig jaar om al die hamburgers van MacDonald kwijt te raken? Wat is er nu lekkerder dan sandwiches met hagelslag of rookvlees!" "Nou ja," zei Egbert, "Je mag gerust een paar boterhammen meenemen natuurlijk, die eten we dan wel

in de go-trein op de terugweg." "t Vorige jaar hadden ze de auto in Pickering laten staan en waren verder gereisd met de dubbeldekse trein. Als je ook 75 bent, kun je de drukke straten van Toronto maar beter aan de jeugd overlaten ...

In Eaton's Place zei Egbert, "Snor nou maar vlug al die winkeltjes langs, dan blijf ik hier mooi bij 't fontein zitten ... ik mot dit spul nog es weer goed bekijken." Met dit spul doelde hij op de straal water die op de minuut af omhoog spoot ... tjonge, tjonge, wat een techniek ... hij had al lang bekeken dat steeds hetzelfde water gebruikt werd.

Dit vond Egbert toch wel het fijnste moment van hun jaarlijks uitstapje naar Toronto. Zonder toezicht van zijn zorgende Fientje kon hij nu fijn even om 't hoekje een ijsje gaan halen. "Voor een dollar, please," zei hij tegen het meisje zonder wenkbrauwen en haar dat recht overeind stond ... net of ze onder stroom stond, dacht Egbert. "Gooi er nog maar voor een dollar bovenop," zei hij, toen het kind hem een miezerig klein ijsje toeschoof. Zo ... dat leek beter. Nog een pampiertje er bij voor 't druppen, en vergenoegd zette hij zich weer neer bij het fontein. Langzaam likte hij aan het koude spul. Als Fientje eenmaal aan het winkelen was, was er wel tijd voor drie ijsjes. Maar hij moest wat om zijn suikerziekte denken ...

"Man, man, wat doe je nou toch ...!" Wijdsbeens stond ze

ineens voor him. Hij probeerde het ijsje nog weg te moffelen.

"En zo'n grote," zei Fientje verwijtend, "Kan ik je nou nooit es alleen laten?" "Tja," zei Egbert, terwijl hij vlug zijn hersenen onder hoogspanning zette, "Ik dacht, Fientje is toch gauw uitgekeken, want 't is ja 't zelfde spul in die winkels als 't vorig jaar, ik dacht, eventjes er aan likken, dan kan ik het beste wicht in de hele wereld bijna een volledig ijsje aanbieden. En nou maar gauw naar de Art Gallery ... dat meisje dat daarginder onder stroom staat zei dat het 'around de corner was on Dundas Street' ... en seniors zijn halve prijs, daar moesten we wel om denken."

"Dat zien ze wel aan jou, hoor," snibde Fientje, "Kom, opstaan, lekkerbek. En in de Gallery blijven we bij elkaar, hoor!"

Het was lekker rustig in de Gallery. De kaartjes vielen mee. Egbert probeerde wel om nog wat af te dingen, maar het meisje, ook alweer met dat piekerig haar, zei dat het al senior-kaartjes waren. "Vooruit dan maar," zuchtte Egbert droevig. "We always pull on the shortest end anyways ..." Het meisje knikte stralend. 't Was toch wel een mooi meisje, dacht Egbert, jammer van dat haar.

Ze dribbelden arm in arm langs de schilderijen. "Och, och, wat mooi," fluisterde Fientje. Ze bleef staan voor een groot doek waarop een rode en groene lijn elkaar kruisten. "Wat zou dat nou betekenen," sprak Fientje

zacht, en een lichte druk op Egberts arm verried dat ze wilde dat hij ook es wat zou zeggen. "Nou, dat zie je toch zo," fluisterde Egbert, "dat zijn twee highways die mekaar kruisen in een woestijn met geel zand. Kom, we lopen verder, want ik zie daar een heel mooi kleurrijk schilderij. Daar zit tenminste verf op. Dat zal wel een dure zijn. Als je rekent dat een gallon verf teugenswoordig om en nabij de dertig dollars kost ..."

Ze belandden in een ander groot vertrek vol met portretten van mensen uit de Middeleeuwen. "Kijk nou toch es hoe ernstig ze allemaal kijken," zei Egbert, terwijl hij met zijn witte Zondagse zakdoek zich het zweet van 't voorhoofd wiste. "Dat moet wel een beroerde tijd geweest zijn, die Middeleeuwen. En hier, Fientje, kun je toch ook weer eens aanschouwen, dat die hele evolutie theorie maar een smoesje is. Die mensen zien er ja precies zo uit als wij." Fientje knikte wijsgerig. Dacht: zou er wel iemand anders in dit grote gebouw zijn die zo diep nadenkt als mijn Egbert?

Hij liet haar arm los en liep langzaam achteruit. "Dat is nou toch precies Albertje van ons Kees," riep hij, "net precies zulke kwabben onder de ogen en een drie-dubbele kin. "Ssst," fluisterde Fien, "je mag hier niet hard-op praten, Egbert." "O, nee?" zei Egbert, "k zou niet weten waarom niet. 't Binnen hier toch allemaal portretten? Oren hebben ze, maar ze horen niet, net als in de Bijbel staat."

Een oud mannetje in een uniform liep langzaam en statig naar hen toe. "Ssss," zei hij. "Zie je nu wel," fluisterde Fientje, en vlug liepen ze naar een andere zaal, vol met oud-Hollandse schilderijen.

"Hier krijg ie me niet weer weg," zei Egbert, "Hier ga ik

lekker op een bankje zitten, om dit helemaal tot mij te laten doordringen. Want dit, Fientje, dit zij onze landgenoten, om 't zo maar es te zeggen." Hij zeeg neer op een bankje, vlak voor een dame van Jan Steen, een dame wiens boezem welhaast uit het schilderij sprong. "Och, och, wat mooi," zuchtte Egbert, "wat heeft die vrouw mooie ogen. Zoiets kan alleen maar een Hollandse schilder goed uit de doeken krijgen!"

Dat hij nou juist daar moest gaan zitten, dacht Fientje. Voorzichtig trok ze hem aan de mouw. "Egbert," fluisterde ze, "daarginder staat een bankje waar we met ons tweeën kunnen zitten." "Ik zit hier best," zei Egbert, "die ogen, die ogen zeggen me wat." Fientje wist niet wat ze er van moest denken en ging op de stoel zitten die met de rug tegen die van Egbert stond. Ontdaan keek ze naar een schilderij dat een bloedbad voorstelde. Ze kon zich toch moeilijk omdraaien om Egbert te zeggen dat haar schilderij veel mooier was.

Ze greep naar haar tasje. Draaide zich om, om Egbert een rolletje pepermunten toe te reiken. Och heden ... och heden nog an toe ... had ze zich voor niets ongerust gemaakt. Net als in de kerk midden onder de preek, knikte Egberts hoofd "ja" op alle vragen die dominee de gemeente stelde. Egbert sliep als een os. Pepermunten terug in de tas.

Ze liep naar het mannetje in uniform. "Please, you watch him, sir, dat he not from de chair falls?" Het mannetje knikte. Had hij ook wat te doen. En zo zette Fientje alleen haar tocht door de Gallery voort. Per slot van rekening was ze ook drie jaar jonger dan haar Egbert! ...

*Herman de Jong woont in Jordan Station, Ont.*

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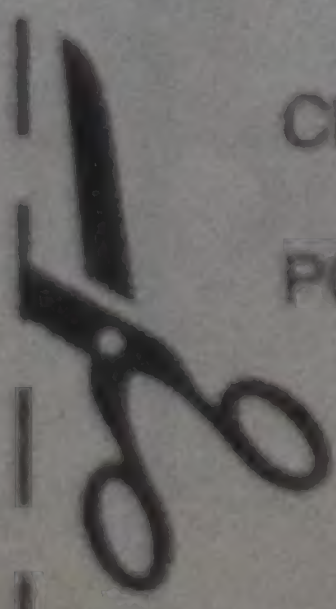
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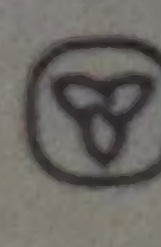
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## Verbeelding als uitweg

... vervolg van pagina 17.  
een dramatisering van zulke begrippen hun verbeelding in werking stellen." Deze vorm van evangelisatie vraagt ook van de gemeenteleden verbeeldingskracht; kunnen zij zich iets bij de geloofsinhoud voorstellen?

Ook in maatschappelijk opzicht is verbeeldingskracht nodig. Zoals profeten de toekomst als voor zich zagen, zo is er een "creatief voorstellingsvermogen nodig om alternatieven voor de vernietiging van de aarde ingang te doen vinden."

Als Jager de uitdrukkingen Gods-verduistering en de afwezigheid van God gebruikt, is het ook weer de verbeelding die nieuwe mogelijkheden geeft. Hij wijst op de joodse traditie, die weet heeft van de "ontoereikendheid van alle spreken over de Onuitsprekelijke." Dan zijn het de vragen en de verhalen die de enige taal vormen om over God te spreken. Die verhalen van "frappante

gebeurtenissen" prikkelen de verbeelding en geven weer uitzicht. Ze zijn bovendien niet zo "dwingend." Niet voor anderen, maar ook niet voor onszelf. Want als wij zelf nog maar nauwelijks de tekst verstaan, komen we heel dicht bij de niet-gelovigen te staan. "Evangelisatie betekent dan, dat wij door ons verhaal over onze beschroomdheid tegenover Gods verhaal een ander uitnodigen te delen in die spanning tussen geloof en ongelof."

In zijn boek toetst dr. Jager zijn uitgangspunt aan een aantal mogelijke bezwaren. Eén daarvan is dat er een verlies aan zakelijkheid optreedt. Met zakelijk spreken over God bedoelt hij "in eerste instantie een spreken dat bij de zaak blijft." En "de zaak van God en ons is de wereld. Vandaag is dat een wereld met computers: een zaak die een zakelijke benadering eist."

Vandaar dat dr. Jager tenslotte nog voor de taak stond het dichterlijke en het

zakelijke spreken over God "in een spanningsvolle eenheid te verbinden." We hebben te maken met een tegenstelling tussen kerktaal (dichterlijk) en computertaal (zakelijk). In computertaal kun je niet over God spreken; in de kerkelijke symbooltaal kun je de computermens niet aanspreken over God. En om te voorkomen dat met de taal van de verbeelding de kerk een museumstuk wordt, dient de taal niet alleen dichterlijk maar ook zakelijk te zijn.

De computerrevolutie wees hij dus niet "contrarevolutionair" af. "Wij kunnen de computer niet afschaffen, maar wij kunnen wel de voorkeur voor een menselijke behandeling van mensen in de computer inbouwen. Zo blijft er een "zakelijke" taak voor de "dichterlijke" mens.

Ook vanuit het dichterlijke

kon dr. Jager zijn "uitweg" sluitend krijgen: "Als iemand het mooie woord niet nodig heeft, omdat hij aan het juiste voldoende heeft, kan dat zakelijk en dichterlijk zijn."

Het werk van dr. Okke Jager munt uit in wetenschappelijkheid en in taalgebruik. De combinatie van dichterlijkheid en zakelijkheid heeft hij zelf beslist waargemaakt. Zijn belesenheid is groot en zijn "fotografisch geheugen" werd geroemd bij zijn afscheid. Maar juist die zaken doen de vraag opkomen wat de gemeente kan doen met zijn pleidooi en of de toerusters kans zien hiermee de brug naar de gemeenteleden te slaan. Juist op het gebied van evangelisatie is er sprake van grote verlegenheid binnen onze kerken. We zullen moeten afwachten of dit pleidooi van dr. Jager — die adviseur is van de deputaten voor evangelisatie

— door anderen zal worden opgepakt en inderdaad zal uitmonden in een "ophoren" van zowel gelovigen als ongelovigen.

Bij zijn afscheid kreeg dr. Jager zelf ook een boek aangeboden. Onder de titel *Tegendraads* (het woord dat volgens de samenstellers de beste typering voor leven en werk van dr. Jager is) zijn vijftien opstellen van uiteenlopende aard gebundeld. Een portret van dr. Jager werd geschreven door prof. dr. G. Th. Rothuizen, als emeritus hoogleraar ethiek, evangelistiek en encyclopedie aan de Theologische Universiteit, maar die dit afscheid zelf niet meer heeft mogen meemaken.

Overgenomen uit: *Centraal Weekblad*

## Nijmegen biedt uitzicht op verre landen



Oosters dorpsstraatje in de Heilig Land Stichting

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De Heilig Land Stichting geeft een boeiend beeld van de wereld waarover de bijbel spreekt en van de landen en

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Overgenomen uit: *Trouw*

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## Books

Robert VanderVennen, book review editor

Dutch poetry

### Reflecting the immigrant experience

*Onderweg ... Richting Eden*, by Tini Van Ameyde. St. Catharines, Ont.: Calvinist Contact Publishing Ltd., 1987. Soft-cover, 132 pp., \$7.95. Reviewed by Herman Praamsma.

A Christian community ought to treasure its artists for they give voice to its shared experience; more than that, in a very real and sensitive way they can lead that community to not only seeing itself but to giving an account of itself on its pilgrimage.

We who are Dutch-Canadian Christians have far too few and acknowledged artists. Perhaps it is typical of an immigrant community that its priorities do not tend to lie in the area of the fine arts. People of the first and second generations tend to be busy with survival, acculturation, adaptation and carving out a place for themselves.

Yet it is precisely all these experiences (with their concomitant conflicts) which can provide a rich backdrop for the artist in the ethnic community (witness Hugh Cook's beautiful collection of short stories: *Cracked Wheat*).

This reviewer would like to draw your attention to a poet of some stature, whose work reflects both the immigrant experience and at the same time, succeeds on many levels in challenging the reader to lay hold of the faith which makes the simple wise.

Tini Van Ameyde's collection of poems, *Onderweg ... Richting Eden* (most of which were published in

*Calvinist Contact* between 1960-1987), is truly a delight. It includes many poems that deal directly with the immigration experience, but its scope extends well beyond that. Thematically, a number of poems celebrate nature and the changing seasons; others draw us into exploration of trust in God in an often difficult and confusing world; some poems deal with children and their world, some with our struggles to evangelize; and then there is a goodly amount of verse that explores biblical themes (Christmas, Easter, Pentecost, the Psalms, the coming of the Kingdom). For good measure, there are poems dedicated to specific individuals (Churchill, Mahalia Jackson).

A varied menu! The collection is divided into two sections, and though the bulk of the poems are in the Dutch language, the second section includes five poems in English. I must confess to liking the Dutch ones better. Van Ameyde has a wonderful way of summarizing a world of emotion in one or two lines, as in her poem "Wandeling" (p. 26):

*slechts weinig beelden in de  
schepping zijn zo schoon  
als: vader, wand'lend met zijn  
kleine zoon.*

Or as in the poem right across the page, "Man uit het land van Masaryk":

*Hij speelt de welgeslaagde  
immigrant*

*en wie vermoedt, dat hij in  
dromen vlucht?*

Many of the word pictures that are drawn for us find an

immediate resonance; they ring true. Two poems, I thought, might have been published side by side for contrast, heightening the impact of each. The first (p. 13) forms a Remembrance Day tribute to bombed Rotterdam, and includes the lines:

*en rond de wereld als een  
grauwe keten  
rijen de monumenten zich  
aaneen,  
de prijs der vrijheid, uitgehakt  
in steen,  
een waarschuwing, "opdat wij  
niet vergeten"*

The second is entitled "Bethlehem" (p. 55), and calls for a renewed understanding of God's great gift in Jesus Christ: it also reminds us:

*en rond haar, als een bloed-  
besmeurde keten,  
rijen de monumenten zich  
aaneen,  
prijs van ons falen, uitgehakt  
in steen...*

*Gods Redder wordt zelfs op  
Zijn feest vergeten*

In the opinion of this reviewer, Tini Van Ameyde's best poems are in the second section, especially the last eight. Of those, the best is "Laatste Blik," a moving account of death and resurrection power (p. 119).

Discover this book for yourself if you can read Dutch. If you can't, buy it as a Christmas present for someone who can. It's sure to delight them and produce some contented hours as well as a few quiet tears.



## Friends of God

Wayne Brouwer

### A holy plea

"... and he pleaded with them, "Save yourselves from this corrupt generation." (Acts 2:40)

Shortly after Queen Victoria of England married Prince Albert in 1840, they experienced a typical domestic quarrel. Albert stalked out of the room in anger, and locked himself in his private apartments. Victoria followed after him in righteous indignation, and pounded furiously on his door.

"Who's there?" called Albert from within.

"The Queen of England," boomed Victoria's voice in the hallway, "and she demands to be admitted!"

All was silent. Albert wasn't about to give an inch, and the door remained locked. So she hammered again.

"Who's there?" came Albert's polite request.

"THE QUEEN OF ENGLAND!" shouted Victoria, with royal authority.

Still no reply, no turning of the key in the lock, no answer from within. Knocking and banging, shouting and demanding, Victoria ruled over a husband who seemed to have gone deaf.

Finally the Queen paused. Pulling herself together, she gently tapped on the door. "Who's there?" came Albert's voice.

"Your wife, Albert," was the reply. And the door opened at once! Rational dignity had won the battle nearly lost by emotional pleading.

### Royal dignity

The story is told of Victoria's more recent heir, Queen Victoria, about a tour through an artists' gallery during the early years of her reign. Approaching one booth, her courtiers noticed that the proprietor had fallen asleep. Quickly they rushed ahead, eager to awaken the poor wretch who was about to disgrace himself. But the Queen stopped them. "Royalty," she stated in quiet, dignified tones, "does not enter where it is not welcomed!"

And they went on.

There's something pleasing about authority that keeps its head. We appreciate power that does not bully or plead, debasing itself in common emotions or displays of passionate recklessness. We like the idea of a well-reasoned treatise that argues a position with calm repose, and then decently steps back until we're ready to respond.

### Reasoned deceit

But, as Shakespeare said, "The world is deceived with ornament." A plea, in his words, that seems "seasoned with a gracious voice," may easily "obscure the show of evil." Or it may even hide a heart of cunning "to entrap the wisest." (*Merchant of Venice*)

That's why the Bible does not hesitate to speak with emotion. That's why our Lord told the parable of the Father who was willing to disgrace himself in the eyes of his community if he could win back his erring son (Luke 15). That's why the Apostle Paul challenged the Galatian people in no uncertain terms to repent and change their ways. That's why Peter coupled his well-reasoned Pentecost sermon with an emotional "alter call" that pleaded with his listeners to respond.

### Urgent plea

Quiet royal dignity in stating Heaven's case is not enough. There is an emotionally charged demand that we dare not ignore. Francis Thompson, who had heard all the polite English sermons of Queen Victoria's age, found himself underfed and over-experienced in the bright lights of London, sustained only by a perpetual opium-induced high.

But "the Hound of Heaven" tracked him down, and his famous poem by that title describes Jesus' passionate plea, grabbing his well-reasoned mind from the stupors of drug addiction, and wrapping his soul in an embrace that pleaded with holy and loving emotion: "Rise, clasp My hand, and come!"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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